

# The Catholic Educational Review

FEBRUARY, 1914

## THE EDUCATIONAL SITUATION IN ENGLAND

The question of public education in England has, unfortunately, become a matter of party controversy. This is no new thing; it dates back certainly to 1870, and less acutely to some years before that date. Since 1902, when the Conservative party carried, under Mr. Balfour's Government, an Act to save voluntary schools from being pressed out of existence, the controversy has been almost continuous and, during a part of the period, nothing short of bitter. It is the purpose of this article and those that follow to offer a brief statement of the points at issue and to show how the struggle arose.

The position in the United Kingdom is altogether different from that which obtains in the United States. There the only schools which enjoy the benefit of public money are those which belong to the state. There are parochial schools built and maintained by Catholics, but these receive no benefit from the public funds. In England and Wales the educational system includes both kinds of schools; those provided by the education authorities and those provided by religious bodies—Catholic, Anglican, Wesleyan and Jewish. But both types of schools, whether provided or not provided by the public authorities, so long as they are recognized as necessary for the supply of public education in their respective dis-

tricts, are maintained by the authorities out of public funds. Whilst the cost of the buildings and furniture is a local charge provided out of the rates, in the case of schools belonging to the local authorities, and out of private subscriptions and donations in the case of schools erected by religious bodies, the expense of maintenance may be said broadly to be supplied out of the grants made annually by Parliament, which are distributed at so much per head per scholar in attendance. It would be a mistake, however, to suppose that these parliamentary grants cover the whole cost of maintaining the schools in efficiency. That, roughly speaking, may be said to have been the case from the beginning of the allocation of the grants; and, as a result, the difference between the grants and the actual cost of maintenance and administration has to be supplied, in the case of both kinds of schools, out of the rates, whilst, in the case of the voluntary schools, the cost of repair on the buildings has to be found out of private subscriptions by the body to which they belong.

And here it may be asked why there should be this difference in treatment between these two sorts of accepted public schools. Both are doing the work of the nation; both are under the jurisdiction, so far as all that appertains to secular education, of the public authorities, central and local; both are built according to the plans fulfilling the regulations and approved as necessary for the education of the localities in which they have been erected. All this is admitted; and yet we have this difference of treatment, which on the face of it and in deep reality is unfair as between citizen and citizen. The reason is that the State will only allow local authorities which are responsible for the supply of education within their own boundaries to build schools in which no religious instruction peculiar to any religious body or church is given. In other words, though time may be set apart in their schools—the provided or council schools, as they

are legally and popularly called—for religious instruction, that instruction must be undenominational. No catechism or religious formulary of any church or religious body may be taught. This provision dates back to the Act of the year 1870, and the clause by which it is enforced is known as the Cowper-Temple Clause. The result of the working of this clause is just what anyone might expect. In some schools where the local authority is fair-minded, if not actually sympathetic to religion, and the teachers take the duty seriously and earnestly, the religious instruction is fairly satisfactory to average Protestant opinion. But in only too many places it is watered down to mere reading of the Bible without note or comment, the recitation of the Lord's Prayer, the singing of a hymn or two, and the teaching of Bible history.

It can well be understood that such instruction as this has never been accepted as sufficient by those who consider religion as forming a necessary part of education. The late Lord Salisbury described this unsectarian or undenominational religious teaching given in the schools of the local authorities under the restrictions of the Cowper-Temple Clause as "lifeless, boiled-down, mechanical, unreal." And, indeed, how could it be otherwise? It has to be distinctive of no religious denomination; it depends largely on the temper or whim of the local authority, on the one hand, and, on the other, of the teacher who gives it, who may or may not himself believe it. There can be no surprise, then, that those people who set store by religious teaching and influence in education, who insist that education is a moral as well as an intellectual work, who know the position of too many of the people which precludes poor parents from being able themselves to supply what may be lacking in the instruction given in school, and who know the necessity of connecting the children with some corporate organization of religion, if that religion is to be an active and permanent

influence in their lives;—there can be no surprise, we say, that these people should determine to look elsewhere for their children's education than to schools in which such a form of religious education was given. The fact was and is that this undenominational instruction, intended though it was to be so broad as to command the acceptance of all, has pleased none except the Nonconformists and those who are indifferent to religion. It is true that in all schools, whether council schools or voluntary schools, there is a regulation, known as the Conscience Clause, by which a child at the wish of his parents may be withdrawn from religious instruction. But even this is unsatisfactory; for it means that if a child is so withdrawn he misses all religious instruction so far as school hours are concerned, which, in the case of many, is almost the only time during which he can be got at for such instruction.

Here, then, we see why those who were earnest and solicitous about religious education were discontented with the Board or Council schools, and preferred to send their children to schools where they could be brought up in their own religion. Before 1870 there were many such voluntary schools in existence; for till then the state had not undertaken to provide schools, though it had done something to help by giving building grants and small maintenance grants. But even these were only given through religious bodies which were already in the field providing education for the poor. When, then, in 1870, Parliament, by W. Forster's Act, ordered School Boards—that is, bodies elected *ad hoc* for the supply and administration of education,—to be set up wherever they were necessary to make up any deficiency in the supply of the machinery of elementary education, and empowered the undenominational Board schools to draw their funds for building and maintenance from rates and taxes, whilst the voluntary schools had nothing but a grant from the exchequer, an inequality was set up which



imposed a grievous burden upon those parents who required a distinctive religious education for their children. Thus, to take the case of a Catholic parent, he had not only to pay the taxes out of which came the parliamentary grants for both the Board schools and the voluntary schools, but also the rates which went to build and maintain the Board schools alone. Not a penny from the rates could go to the Catholic, the Anglican, or the Wesleyan voluntary schools. Nor was this all. The Catholic parent had also to pay for the building of his own Catholic school, for any repairs that might be necessary, for all its equipment, and for the difference between the Government grant and the full cost of maintenance. He was thus made to bear a triple burden because he was a Catholic who, in a free country, was determined that his child should be educated as a Catholic. And the same grievance was imposed upon the members of the Church of England and of the Wesleyan body, which last was then much more keen about having denominational schools of its own than it is now.

Such a Bill as this inevitably caused strenuous and prolonged controversy both in Parliament and in the country. Generally speaking, it was acceptable to the Nonconformist bodies who had built no schools of their own and who now saw an opportunity of getting schools, at no cost to themselves, in which, though their own peculiar religious tenets could not be taught, their children would at least be free from the direct influence of the Church of England, which then owned most of the elementary schools in the country. They saw, too, that by such a withdrawal of the children from the influence of the Church of England a generation would be prepared which would be free from the old allegiance that then dominated the country and that so the ground would be cleared for disestablishment.

The result was that the Nonconformists ranged themselves strongly behind the Liberal Party which was re-

influence in their lives;—there can be no surprise, we say, that these people should determine to look elsewhere for their children's education than to schools in which such a form of religious education was given. The fact was and is that this undenominational instruction, intended though it was to be so broad as to command the acceptance of all, has pleased none except the Nonconformists and those who are indifferent to religion. It is true that in all schools, whether council schools or voluntary schools, there is a regulation, known as the Conscience Clause, by which a child at the wish of his parents may be withdrawn from religious instruction. But even this is unsatisfactory; for it means that if a child is so withdrawn he misses all religious instruction so far as school hours are concerned, which, in the case of many, is almost the only time during which he can be got at for such instruction.

Here, then, we see why those who were earnest and solicitous about religious education were discontented with the Board or Council schools, and preferred to send their children to schools where they could be brought up in their own religion. Before 1870 there were many such voluntary schools in existence; for till then the state had not undertaken to provide schools, though it had done something to help by giving building grants and small maintenance grants. But even these were only given through religious bodies which were already in the field providing education for the poor. When, then, in 1870, Parliament, by W. Forster's Act, ordered School Boards—that is, bodies elected *ad hoc* for the supply and administration of education,—to be set up wherever they were necessary to make up any deficiency in the supply of the machinery of elementary education, and empowered the undenominational Board schools to draw their funds for building and maintenance from rates and taxes, whilst the voluntary schools had nothing but a grant from the exchequer, an inequality was set up which

imposed a grievous burden upon those parents who required a distinctive religious education for their children. Thus, to take the case of a Catholic parent, he had not only to pay the taxes out of which came the parliamentary grants for both the Board schools and the voluntary schools, but also the rates which went to build and maintain the Board schools alone. Not a penny from the rates could go to the Catholic, the Anglican, or the Wesleyan voluntary schools. Nor was this all. The Catholic parent had also to pay for the building of his own Catholic school, for any repairs that might be necessary, for all its equipment, and for the difference between the Government grant and the full cost of maintenance. He was thus made to bear a triple burden because he was a Catholic who, in a free country, was determined that his child should be educated as a Catholic. And the same grievance was imposed upon the members of the Church of England and of the Wesleyan body, which last was then much more keen about having denominational schools of its own than it is now.

Such a Bill as this inevitably caused strenuous and prolonged controversy both in Parliament and in the country. Generally speaking, it was acceptable to the Nonconformist bodies who had built no schools of their own and who now saw an opportunity of getting schools, at no cost to themselves, in which, though their own peculiar religious tenets could not be taught, their children would at least be free from the direct influence of the Church of England, which then owned most of the elementary schools in the country. They saw, too, that by such a withdrawal of the children from the influence of the Church of England a generation would be prepared which would be free from the old allegiance that then dominated the country and that so the ground would be cleared for disestablishment.

The result was that the Nonconformists ranged themselves strongly behind the Liberal Party which was re-

sponsible for the Bill. Against them stood the Tories or Conservatives who were backed by the forces of the Church of England and to a lesser extent by the Catholics, though it should be noted that the full extent of the inequality imposed upon them by the Act was not at first realized. It was only by experience that its unfairness was really revealed. For the injustice inherent in the Act was aggravated by the action of the new bodies in the school boards in whose hands the administration of public education had been placed. With a full command of the strings of the public purse, they set to work to erect elaborate buildings, to force up the standard of elementary education beyond what had been contemplated by the legislator, to peg out claims for themselves so that they could declare any proposals for voluntary schools unnecessary. The result was that the voluntary schools began to find it more and more difficult to compete with schools which had practically unlimited means behind them, until in the last decade of the century the strain upon them was, as Mr. Balfour declared, "intolerable." They were, indeed, being gradually starved out of existence, for with the gradual forcing up of the standard of efficiency by the combined action of the school Boards and the Education Department at Whitehall, the parliamentary grants, which were the sole form of public aid open to them, had become less and less adequate for their purpose, whilst the charge through the local education rate was ever pressing more and more heavily upon Anglican and Catholic rate-payers who had their own schools to build and support.

At last, the Conservative Government of the late nineties prepared itself to do something to relieve the situation. The state owed a debt of justice not only to the parents but also to the children in voluntary schools who were practically penalized for their religion. In 1897 an aid grant of five shillings per scholar was given to voluntary schools, which was distributed through associations

which, in the case of Catholic schools, were diocesan in extent. The seventeen shillings and six-penny limit of the parliamentary grant per scholar was abolished and voluntary schools were relieved of the payment of rates. A similar aid grant was afterwards given to the poorer Board schools, some of which in rural districts were found to be in great difficulties. The same year is also memorable for the fact that the last trace of the bad old system of payment by results, instituted by Mr. Lowe, vanished. The Educational Department was also completely reorganized. From a mere Committee of the Privy Council, it was raised into the Board of Education with a Cabinet Minister at its head, and a Consultative Committee of experts was also formed upon which Catholics were given a representative in the person of Dr. Norman Moore, who has since been succeeded by Sir Bertram Windle, President of University College, Cork. The Government also made an attempt to pass a comprehensive Education Bill, but this failed.

In 1902, however, Mr. Balfour produced another measure—the great Act under which the educational system of England and Wales is still administered. It was met with persistent and even bitter opposition in Parliament, but after prolonged debates the Government succeeded in placing it upon the statute book. By it the whole educational system was at once enlarged, organized and co-ordinated, and all public schools, so far as maintenance was concerned, were placed upon a footing of equality. Of the four parts of which it consists we need here deal only with the first three. In the first, the old borough and rural School Boards were abolished, their place being taken by the County Councils and Borough Councils in boroughs having a population of over 10,000 and in Urban Districts with a population of over 20,000. To these new local education authorities was given power in Part II to consider the educational needs of the districts, and to supply or aid the supply of education other than



elementary (*i. e.*, secondary, technical, continuative, and the training of teachers). In carrying out this work it was specially laid down that they were to have regard to the existing supply of efficient schools or colleges—a provision which was intended to check extravagance and to safeguard efficient private and denominational secondary schools from being squeezed out of existence. The Act furthermore set forth the conditions under which such institutions might be assisted by the local authorities. This part of the Act was permissive, but as the new authorities got settled down to their work, it was taken up with increasing ardor and, generally speaking, with the most excellent effect. Indeed, it may be said that it was perhaps the most valuable and far-reaching reform, from the educational point of view, of the Act. Unfortunately, its provisions for the assistance and encouragement of voluntary secondary schools have been seriously hampered by the present Government; but that is a story which must be told at another time.

Part III dealt with elementary education by provisions which were not permissive but obligatory. The new local authorities were made responsible for elementary secular education in all schools whether board or voluntary. They were required to “maintain and keep efficient” all the schools, so that now voluntary schools should participate not only in the parliamentary grants but in the money raised by the local education rate. In order to popularize the government of the latter, the number of managers was raised from three to six; and in order to safeguard their denominational character, four of these were to be appointed by the owners of the school (the religious body to which it belonged) whilst the remaining two were nominated by the local authority. The importance of this preponderance of what are known as foundation managers lies in the fact that the selection of the teachers was placed in the hands of the managers, subject to a veto of the local authority on educational grounds only.



This majority of denominational managers could ensure the selection of a teacher of the same faith as the religious body to whom the school belonged. At the same time, however, these managers of voluntary schools were made subject to the directions of the local authority in all matters concerned with the secular education given in their schools. Another part of their duty is to provide the school buildings free of charge to the local authority and to keep them in good repair, though the cost of fair wear and tear due to their use as a public elementary school is placed upon the local authority. Important provisions were also inserted for the protection of religious instruction. It was laid down that it should be in accordance with the trust deeds of the school and was placed under the control of the managers; and it was distinctly stated that the Act in no way interfered with any proviso in the trust deeds which made "the Bishop or superior ecclesiastical or other denominational authority the judge whether the religious instruction was in accordance with the trust deed. Finally, the local authority was prevented from giving directions to the managers in regard to secular education which would interfere with reasonable facilities for religious instruction during school hours."

From this brief summary of its chief enactments, it will be seen that the Act of 1902 was at once a great educational reform and a great act of justice to denominational schools. As such, it was welcomed by all those who have the real interests of education at heart. By bringing elementary and secondary, or higher, education under the control of the local authorities, it co-ordinated what had hitherto been apart, and it gave a tremendous impetus to secondary education which had hitherto been, so far as public aid was concerned, in the position of Cinderella. Similarly, by providing for equal maintenance for voluntary schools, it did away with the penalization of parents and children for their religious belief. Henceforth, those who are content with undenomina-

tional religious instruction were no longer to be the spoiled children of the state. It carried out fairly the provisions of the Act by which elementary education had been made compulsory and free to all children of school age. For these reasons it cheered the declining days of Cardinal Vaughn, who had worked so long and so strenuously for justice to the Catholic schools.

If ever an Act ought to have brought peace, assuredly it was this Act of 1902. But the opposition which had been carried on against the Bill during its passage through Parliament did not cease with the giving of the Royal Assent. The field of battle was then transferred to the country. The Nonconformists, who were opposed to any measure which would tend towards the preservation of schools in which religious teaching not their own was given, set to work to defeat the intentions of the legislator. Dr. Clifford, the minister of a West London chapel, organized a movement of passive resistance. The plea was that Nonconformists could not conscientiously pay rates for the support of schools in which Anglican or Catholic religious teaching was given, and on this ground the payment of the education rate was refused. But this was not all. An attempt was made to prevail upon the new local authorities to refuse to work the Act so far as voluntary schools were concerned. This part of the campaign, which was chiefly confined to Wales, was led by Mr. Lloyd George, who had signalized himself by the resourcefulness of his opposition to the Bill in Parliament, which, indeed, won him his first real eminence in the counsels of the Liberal Party. The idea was to limit rate-aid to the Council Schools and to cut down the supplies to the voluntary schools so as to prevent any part of the cost of their maintenance falling on the rates. This was so dead against one of the main intentions and purposes of the Act that it was practically a defiance of one of its important provisions. As Mr. Lloyd George said at the time: "If the County Councils

of England did what the County Councils of Wales meant to do, the Act would be a dead letter." And the Welshmen were as good as their word. Teachers in voluntary schools were paid on a lower scale of salary than those in the Council schools, and in many other ways the voluntary schools were starved. An appeal was made in 1904 to the Law Courts against the Carmarthenshire County Council which was declared to be in default; and the situation became so acute that the Government had to obtain special powers to deal with it in a Default Act which so roused the indignation of the revolvers that they held a great meeting and resolved that, if the Government endeavored to enforce the Act of 1902 by the use of these new powers, the local authorities should throw up the whole work of education in the area affected. There was also talk of setting up a sort of provisional government for education in Wales. With these tactics, fortunately, the County Councils did not fall in. There were, however, some exceptions. The Durham County Council showed itself hostile to voluntary schools and especially to Catholic schools. But the worst offender was the Council of the West Riding of Yorkshire, which has all along done its best to harass the voluntary schools by cutting down the time for religious instruction, by paying their teachers badly, and by opposing the building of every projected new school.

As a result of such tactics, the Act was time after time brought into the Law Courts and it is to the credit of its framers that every time it emerged unscathed and stronger than before—in the matter of the measure of equality and protection which it afforded to the voluntary schools of the country.

At the same time, however, the Act has wrung praise even from the opponents of the political party which passed it. There is no need to quote extensively on this point. It will be sufficient if we refer to the words spoken by Lord Haldane, the Lord Chancellor, in January last.

"There can be no doubt," he said, "as to the success of the Act of 1902, for which I have always had a weak side. It has done enormous work to enable education to become a wider subject by altering areas and breaking down the barriers between elementary and secondary education. And finally, as regards secondary education, which is our worst and weakest spot, something has been done." On this latter point, the advance of secondary education, the testimony of figures is eloquent. In 1902 there were only 418 recognized secondary schools with 44,576 pupils. In 1903-4 the number of pupils had jumped to 86,000, and in 1910 there were 862 schools with over 145,000 pupils. Add to this the fact that concurrent with this increase in the number of schools there has been a tremendous advance in the type of education given in them, and we have a solid advance in a short time which can be placed to the credit of few Acts of Parliament.

After this, it can well be understood that, after the present government had made four attempts to bring in bills which would upset the settlement made by the Act, the Cardinal Archbishop of Westminster should have declared that Catholics might well be thankful that these attempts had failed and that the national educational system still rested on the solid foundation of this Act of 1902.

JAMES BOOTH MILBURN.

London, England.

## THE KNIGHTS OF COLUMBUS SCHOLARSHIPS

The transfer to the Catholic University of America of \$500,000 for the foundation of fifty scholarships for graduate lay students was made at the Cardinal's residence in Baltimore, on the 6th of January, by the Supreme Council of the Knights of Columbus. The event marks an epoch in the history of the illustrious Order of Catholic laymen no less than in the history of Catholic education in the United States. The historian of the future will study every circumstance connected with this presentation. He will endeavor to trace to its source the inspiration which so happily expressed the attitude of three hundred thousand Knights. He will study the lives of the men who justified their leadership by their tireless energy and by a wisdom which in a time of transition and social upheaval was able to discern the pathway that leads not only to safety, but to prosperity, peace, and honor. It is fitting, therefore, that the CATHOLIC EDUCATIONAL REVIEW should place within the reach of every Catholic teacher in the land and preserve for the future historian the record of this generous gift.

The value of the splendid gift of the Knights of Columbus to Catholic education is not to be measured by a monetary standard. Within the last few decades many individuals have made larger gifts to other universities. A more significant feature of the Knights of Columbus endowment is found in the fact that it was the free offering of three hundred thousand loyal Catholic men from all walks of life and from all parts of the vast territory, including Canada, Cuba, Porto Rico and the Philippines. It was a truly Catholic offering that recalls instinctively those inspiring pages of Janssen in which he describes the democratic creation of the glorious cathedrals of

Cologne and Strassburg, of Freiburg, Seville, and Burgos, and so many others that Catholic faith and piety once threw skyward all over Europe. The Catholic heart is yet susceptible of large inspiration, and the Catholic mind yet grasps easily a broad and humane proposition. Modest contribution from this great army of men in every State of the Union, kept up over a brief period, made certain a deed that will always stand in the front rank of common enterprises, felicitiously conceived and generously executed."\*

The co-operation of so vast a body of men in the attainment of a common end is in itself significant of the strength of the organization and of the harmony that binds its members in the unity of Catholic brotherhood.

The purposes that called forth the contribution are more significant and furnish greater cause of rejoicing to the Catholic heart than either the magnitude of the gift or the number and station of the givers. It is a good sign of Catholic vitality that there exists such love and loyalty in the hearts of the vast Catholic multitude for their leaders as was manifested on this occasion for Cardinal Gibbons, who for nearly half a century has stood as the foremost figure in the Catholic Church in the United States. This sentiment ran through all the addresses delivered on the occasion and through the numerous letters and telegrams received. The Chairman of the Committee that collected the money said: "Our inspiration in beginning this work, aside from the splendid encouragement it would give to higher Catholic education, consisted in the pleasure it would surely afford our beloved Cardinal Gibbons, whose fondest hopes for the Catholic University are well known to all; and as a final tribute to him the suggestion has come to us, that we provide a suitable dormitory at a cost of \$100,000, to be erected on the University grounds to house our scholarship students,

---

\* Editorial, *Baltimore Catholic Review*, January 10, 1914.



and for such other use as the Right Reverend Rector of the University may desire."

Enthusiastic loyalty to the Cardinal and the linking of his personality and power with the University characterized the entire proceeding. Ex-United States Senator Kearns, of Salt Lake City, voiced the sentiment that prevails throughout the entire country in the telegram in which he expressed his regret at not being able to be present. "I congratulate you on the wonderful success you have had in building up the Catholic University of America, and trust that God will spare you to our people for twenty years more. Not only your own people, but all generous Americans regret that you are not back to fifty years of age, that you might be spared and assist in building up the greatest educational institution known to the civilized world. The Knights of Columbus who have so nobly got behind you and supported you deserve richly your blessing for their magnanimous gift."

So long as the Catholic heart cherishes love and loyalty for Catholic leaders, the Church has nothing to fear from the social unrest and moral upheaval that is so characteristic of the non-Catholic population among which her children live.

It is sometimes argued that a democracy can not reach a high level of civilization, owing to the fact that the multitude is incapable of appreciating the higher things of the mind and that, as a consequence, wherever their will rules the result must be a leveling down of the higher pinnacles of life. The undeveloped mind, it is said, understands only that which lies near it; it cannot rise to a comprehension of those elements of the larger life that transcend racial limitations and local boundaries. Such men may give generously to local institutions from which they receive daily and tangible benefits, but they are not expected to make personal sacrifices for the promotion of scientific research or the upbuilding of institutions whose beneficence is world-wide. They are usually domi-

nated by the fallacy that in a democracy especially all advantages provided by the public should be for "the greatest good of the greatest number."

The Knights of Columbus, in devoting their endowment to the support of fifty young laymen while in the pursuit of graduate studies, show their comprehension of the fundamental truth that in a democracy especially the motto should be not "the greatest good of the greatest number," but "the greatest good of the whole body." And they have shown their wisdom further in recognizing the truth that the greatest need of any democratic society is wise and able leadership. Such a society must provide its own leaders, and it is the part of wisdom to give these leaders the best and highest training that the age affords. Their numbers may not be large, but their beneficence should be universal.

The Knights, in making provision to maintain forever at the Catholic University of America fifty of the most talented Catholic young men to be found among its vast membership, or among the sons of its members, while they are receiving the best training in advanced scholarship along all lines of human progress, have secured for themselves in perpetuity an intelligent leadership that will not fail to crown the Order with imperishable glory for the services which its members shall render to God and country. In a few years an unfailing stream of highly trained specialists with souls glowing with the ardor of patriotism and Christian faith and with hearts filled with gratitude and loyalty to the noble Order whose foresight and wisdom lifted them to so high a plane of usefulness will issue from Columbus Hall of the Catholic University of America to take their places among the foremost leaders of their day in the various fields of scientific research, in shaping the thoughts of men by their literary productions, in securing wholesome legislation, in purifying politics, in the courts of justice, and in the faculties

of our Catholic secondary and higher institutions of learning.

It would be hard, indeed, to compute what all this will mean two decades hence, not only for the Knights of Columbus, but for the Catholic Church throughout the English-speaking world. It is the first time in many centuries that English-speaking Catholic laymen were given an opportunity to compete on equal terms with their non-Catholic fellow-citizens for positions of the highest usefulness to society. A century has not yet elapsed since Catholics, by reason of their faith, were debarred from the great universities of England. In the old days even an elementary education was scarcely to be had by an English or an Irish lad except through exile and then his instruction was all received in a foreign tongue. And in our own beloved country higher education was to be had, for the most part, only in Universities from which the saving truths of religion were banished and where the intellect was sharpened at the expense of faith and too frequently the cost was also to be reckoned in a weakening of the moral sense.

The benefits of the Knights of Columbus scholarships will not be confined to the fifty young men who will be fortunate enough to win them in competitive examinations. The impetus which this movement will give to graduate scholarship can scarcely fail to carry with it into the University halls many a young man who is so fortunately situated as to be able to pay his own way and who will not rest content to allow leadership to pass exclusively into the hands of his ambitious but less wealthy fellow-citizens. Nor must it be supposed that this splendid appreciation of the high social service which trained Catholic scholars are capable of rendering will be confined to the members of the rank and file of the Order. Catholics who have already attained wealth and positions of influence will not be slow in coming forward to lend the aid of their wealth to so worthy a cause.

While the revenue derived from the Knights of Columbus endowment fund will go directly to the support of the young graduate students, the University will benefit by the endowment in many ways. With the rapid growth of its under-graduate departments in recent years many had begun to fear that the graduate character of the Catholic University of America was in grave danger of being obscured. The scholarships for secular priests founded in many dioceses guaranteed the presence of a certain number of graduate students in theology. The various religious communities who have surrounded the University with their houses of study also secure the perpetual presence of a certain number of their members in the graduate departments of the University. These young religious are, for the most part, preparing to teach in the various colleges and seminaries conducted by their several communities. The Knights of Columbus endowment crowns this work by securing the perpetual presence in the graduate departments of fifty young laymen.

The standard of graduate instruction in the Catholic University of America has always been maintained on the highest possible plane. It is universally conceded that no university in America or in Europe can claim a higher rank. The Knights of Columbus scholarships will help to secure forever this high level and will at the same time multiply its fruitfulness for American civic and Catholic life.

Not the least of the benefits which will accrue to the University from the splendid action of the Knights of Columbus will be found in the increased confidence and heightened enthusiasm of the officers and faculty of the University. It is a great thing to feel that the University has back of it not alone the growing body of alumni which it has sent out into all the higher walks of life, but a noble Order of three hundred thousand Catholic laymen who have identified themselves forever with the

University and its purposes, who will have a perpetual part in its life, who will look to it for light, who will second its efforts in all the mighty achievements which lie before it in the long vista of years stretching into the dim future. What other institution in the whole world throbs with the vitalizing force of such a noble band of men? We heartily agree with the editor of the *Baltimore Catholic Review* that from whatever angle one approaches this generous and magnificent act, it offers new elements of grandeur, lifts the Catholic mind to a new level of creative vision and opens the Catholic heart to a new source of spiritual rejoicing. It is scarcely too much to say that the Divine blessing was never more truly merited by a Catholic association, nor more certain to fall upon it as a whole and individually. Scarcely a generation old, the Knights of Columbus have claimed with success a clean broad page in the annals of education, religion, patriotism, and the highest institutional development of the American state. If a single Catholic association can so easily and quickly accomplish a work of this size and significance, what is impossible to the united Catholic laity in the way of higher education? The Knights of Columbus have blazed the way, fair, broad and inviting.

The benefits of the University are now opened wide to the diocesan clergy, to the members of all the male religious orders, and to Catholic laymen. Young Catholic women have access to the University through affiliated colleges and especially in Trinity College, where many of the University Professors give courses of instruction throughout the academic year.

Finally, provision is just now being made at the University for the adequate instruction of the members of the various teaching Sisterhoods into whose keeping the education of the vast majority of our children, both boys and girls, is entrusted. Until the Catholic University of America opened its doors to them, the Sisters were compelled to apply to non-Catholic colleges and universities

for the necessary instruction which would equip them to discharge their duties in the schoolroom.

The Sisters College is still in its infancy. It is almost entirely without funds. The ground on which the buildings are to be erected is still to be paid for. The communities, out of their very slender incomes, are eager and willing to build residences at the Sisters College, but laboratories, libraries, lecture halls, and chapel must be provided. However, it can scarcely be doubted that large-minded men who know the value of Catholic education and who know how necessary it is to stem the rising tide of materialism and socialism will speedily come to the Sisters' aid with the necessary funds. The object is not local or narrow. The benefits of the Sisters College of the Catholic University will be felt in every parish school and in every Catholic home throughout the country in the immediate future. May we not hope that the same high Catholic spirit which animated the Knights of Columbus will move some other Catholic society to take up this noble work for the most deserving class of teachers in the country? The Sisters give their lives unsparingly for the children of the Church and of the nation. They should not appeal in vain to the American Catholic public or to the great Catholic associations for the necessary equipment for the worthy discharge of their sacred duties.

THOMAS EDWARD SHIELDS.



## PRESENTATION ADDRESSES

### ADDRESS OF MR. FLAHERTY, SUPREME KNIGHT

In reverence to the Catholic University of America, founded by the late lamented Leo XIII, in devotion to the interests of Catholic education, in sympathy with the designs and wishes of the Hierarchy, but most of all in the fulness of our personal love and affection for our beloved, the peoples' beloved, Cardinal Gibbons, we have come here today to redeem the promise made to Your Eminence to raise the sum of a half million of dollars for the Catholic University of America.

It is the offering of three hundred thousand Knights of Columbus in the cause of education and Catholic truth and I may truly say in their names that, while it represents some labor, some sacrifice, right willingly they make the endowment for the cause of Catholicism, and, as an evidence of their love for the Order's first and greatest friend in the person of your Eminence.

To emphasize perhaps the personal element, we have asked that the fifty scholarships to be awarded by the University shall be given to the nominees of your Eminence, knowing and feeling that as the interest and welfare of the Church in the United States have been so carefully guarded and guided during many years by Your Eminence, so our Order and this Endowment will have the benefit of your wisdom and advice.

The gathering of this fund has rested largely in the hands of a Committee wisely appointed by my predecessor, that great leader of men, Past Supreme Knight Edward L. Hearn. The Committee has worked hard and today's presentation is evidence of their success. I am proud to say they are here with us and to call upon the Chairman, Brother Edward H. Doyle, of Detroit, to make the presentation.

## ADDRESS OF MR. DOYLE, CHAIRMAN OF THE COMMITTEE

Your Eminence,

The suggestions of His Grace, Most Reverend Archbishop Glennon, at Norfolk, Va., a few years ago to the National Convention of the Knights of Columbus, that the Order do something worth while for the promotion of higher education surely took root—the result of which we celebrate today.

Later on, Mr. Wade, of St. Louis, Mr. Hart, of Philadelphia, and myself were chosen a Committee by the great leader Brother Edward L. Hearn, then Supreme Knight, whose ability and personality made the Order what it is today.

Our instructions were to arrange a plan to raise five hundred thousand dollars from the membership of the Order for the Catholic University at Washington. We arranged a meeting about four years ago with His Eminence, and agreed on the plan whereby the Committee was to raise the amount named (\$500,000.00) and transfer the same, to be held under a joint agreement of the Trustees of the University and the Board of Directors of the Order, and in return the Order was to receive fifty (50) perpetual scholarships. This plan was ratified by the Trustees of the University.

We are here today to present to Your Eminence, and to the Trustees of the University, Five Hundred Thousand Dollars, in high class first mortgage underlying bonds. Mr. Pelletier will submit to you plans for the distribution of scholarships which have been approved by the Board of Directors of the Order.

Our Inspiration in beginning this work, aside from the splendid encouragement it would give to higher Catholic education, consisted in the pleasure it would surely afford our beloved Cardinal Gibbons, whose fondest hopes for the Catholic University are well known to all; and as a final tribute to him the suggestion has come to us, that

we provide a suitable dormitory at a cost of one hundred thousand dollars, to be erected on the University grounds to house our Scholarship students, and for such other use as the Right Reverend Rector of the University may desire. We will ask permission of the Supreme Board of Directors to raise this amount from the membership of the Order by voluntary assessment, or we will ask the Councils of the Order when they convene at St. Paul next August. We are satisfied it will be given cheerfully and quickly.

Our Committee, Brother Hart and myself, therefore, trust that we will be able to meet Your Eminence and the Board of Trustees one year from today, January 6th, 1915, in this room (God willing) to turn over this amount to your building fund.

Our Order stands for higher education and good citizenship, and it should be both an honor and privilege for each individual member to share in this great work for Church and State.

A word about my associates on the Committee, and I am through. Much credit must be given Mr. Festus J. Wade, of St. Louis, one of the ablest financiers in the United States, for his part in starting out right with plans acceptable to all. As for Mr. Philip A. Hart, no amount of credit could do justice to his unselfish devotion, ability and perseverance, and I want to thank him here, not only for what he did, but for the way in which he did it. Our work throughout has been extremely pleasant and harmonious, and the result is as gratifying to us as it must be to Your Eminence, to the University Trustees, and to the Membership of our honored Order.

ADDRESS OF HIS EMINENCE, JAMES CARDINAL GIBBONS

My Dear Mr. Flaherty—In my own name and in that of the trustees of the Catholic University of America I accept with mingled feelings of gratitude and affection

the noble foundation of \$500,000 which, in the name of the Knights of Columbus, you now place in my hands for the perpetual education of 50 lay students in the Catholic University of America. Words fail at this moment to express my happiness at the accomplishment of the splendid task to which four years ago the Knights of Columbus pledged themselves with a generosity and elevation unique in history.

I find only one parallel of your magnanimous deed, the building of a great mediæval cathedral by the loyal and devoted merchants' guilds of those former Catholic days. In an age of spiritual unrest and despair you have renewed that miracle of faith—the steady and affectionate co-operation of a multitude of men in the fulfillment of one mighty purpose whose immortal influence shall run like a fertilizing river through all time and spread on all sides most welcome benefits.

While the Catholic people in the United States have in the past created great and memorable works of religion, monuments of divine worship, charity and education, we assist now for the first time at the conscious exercise of a vast power for common Catholic welfare by a Catholic association which finds in itself the inspiration, the courage and the means to do for common interest a work of supreme importance that must forever loom great and striking in the annals of our beloved country. But generous as is this foundation, it is more praiseworthy by reason of its representative than by reason of its material value. It represents in high degree the faith, hope and charity that animate our Catholic life and lift it high above the level of imperfect natural order—faith in the glorious educational mission of Catholicism in the United States; hope in its future achievements in every domain of national life; love for the unborn generations that they may run where we walked and on our foundation raise, in their day, new and im-

perishable works of incalculable service to religion and country.

The Knights of Columbus take their place this day in the foremost rank of benefactors of humanity. What was formerly done by the great ones of this earth the creation and endowment of higher institutions of learning and what in our own time has been the privilege of wealthy individuals, has, through you, been accomplished for the first time by the corporate efforts and sacrifices of Catholics associated for the highest interests, religious and civil. It is a splendid work of the new Catholic democracy that in our beloved country has been developing along lines of practical religion and unselfish patriotism. Surely it is a good omen of the future of your illustrious order that your two great efforts have been of an educational character, namely, the establishment at the Catholic University of the chair of American history and this new foundation of tenfold value. Both these great works express your profound interest in education and participation in a frankly religious education with which are so closely connected Christian convictions concerning God and religion, life and duty, the family and citizenship, science and morality, man and woman, the social and economic growth of mankind and the close relationship of this world and that which lies beyond the grave.

It is also eminently fitting that so munificent a donation should be offered the Catholic University seeing that by an act of the Holy See and by the American Catholic hierarchy it is the chief Catholic educational centre in the United States and to it are attached so many ardent hopes for the future of American Catholic scholarship.

I rejoice, moreover, that this foundation comes at a time of new and pleasing growth and development and when on all sides we behold the first fruits of the labors and sacrifices of the first generation. From the beginning the Knights of Columbus gave the Catholic University ample and generous evidence of sympathy and confi-

dence, but with this endowment of \$500,000 they enter deeply into its constitution and by their munificent patronage smelt, so to speak, their own life with that of the University.

My dear Mr. Flaherty, I thank you in the name of the Holy See and my colleagues on the Board of Trustees of the Catholic University for this splendid endowment and particularly for the paternal interest it exhibits for the best possible education of our young Catholic laity, exposed as they are to so many dangers. To your unflagging zeal and your heart-felt sympathy it is owing that the interest of your Order in this grand work was never allowed to grow cold, though in this you are only foremost among the Knights, whose own zeal and devotion were ever nourished from your own generous heart.

Nor can I forget the zeal of your predecessor, Mr. Hearn, under whom this endowment fund was started and who gave it an impetus it never afterward lost. It is fitting also that with the heads of your illustrious Order I should couple the name of Archbishop Glennon, of St. Louis, who was first to propose to the Knights of Columbus this munificent undertaking, and whose confidence in your faith and generosity has been so splendidly justified and rewarded. In every common cause that calls for perseverance, patience and industry, courage and persistence, some leaders are chosen who sink themselves in the work and by absolute and unquestioning devotion fan the faith of their co-workers and feed their convictions with arguments and example, who rouse the weary and encourage activity and are living souls of enterprise. I have named Mr. Edward Doyle and Mr. Philip Hart, and in this hour of joy and triumph I extend to them my hearty congratulations on the success of their efforts and on the lasting benefits they have helped to confer on the Catholic Church in the United States through the successful establishment of the endowment fund.



Their great work, however, could never have been accomplished without the steady co-operation of the State deputies, district deputies and grand knights all over the country, and to them also, as well as to the rank and file of the vast order, I express my profound gratitude and my undying esteem for the loyalty and high ideal they set themselves, their ardent and intelligent faith and their spiritual devotion to Christian education.

Unselfish devotion, tireless activity, ever-flaming zeal can never be set down to cold print even as they never can receive adequate reward. But rest assured, dear Mr. Hart and Mr. Doyle, that as long as the Catholic University endures your names will be household words among the professors and students and will be forever coupled with that of the Supreme Knight and the entire membership of your illustrious Order which you represent with so much dignity and success.

ADDRESS OF MONSIGNOR SHAHAN, RECTOR OF THE UNIVERSITY

Your Eminence, Mr. Flaherty:

It is with great emotion that I rise to thank the Knights of Columbus for the monumental foundation that they now present to the Catholic University of America.

The great work that stands accomplished today is yet too new to measure its full value, too near us to appreciate its entire significance, too recent to gauge all the results that must henceforth flow from such a deep source. Time alone will reveal the value, significance and results that we now grasp vaguely and as it were in outlines only.

If we consider this magnificent foundation as a work of education it is not merely a fixed number of educational opportunities that you secure to the Catholic lay youth of the United States, but a genuine college that you have this day founded, a Knights of Columbus College, with the fulness of means, security of duration,

and unity and solidarity of purpose that mark the collegiate foundations in the older Catholic universities. When Robert Sorbonne in the thirteenth century founded the college that yet rises splendid and imposing in the heart of Paris; when Cardinal Albornoz in the fourteenth century founded at Bologna the Spanish College which yet sends forth its students, and when Cardinal Capranica in the fifteenth century founded at Rome the college which yet educates young men along the lines he laid down, they conceived nothing greater, nothing more potential in service, or more helpful to the youth of their time. By this act the Knights of Columbus take their place among the world's supreme benefactors if education be, as it truly is, the supreme social benefaction. This broad association of American Catholic citizens closes its first generation with a stupendous work of education that welds forever its interests, its very life, with the young University now growing along the Potomac, makes the University, as it were, its nursery and feeder, confides to it the choicest youth that the Order can select from its membership, and in turn binds itself to accept and spread the ideas for which the University stands, *i. e.*, the highest and purest concepts of religious and civil life. You have this day, therefore, immensely widened your scope, you have risen to a higher plane of vision, and have laid a shaping hand on the future. Henceforth no history of American education is honest or complete which does not pay its tribute to your noble foundation and emphasize the several characteristics by which it stands original and unique among all the educational foundations that the world has yet seen. Indeed, what could be more interesting or instructive than its origin, its growth, and its completion,— a multitude of contributors, countless small sacrifices, made in faith and love, over a territory larger than the Roman Empire, rapid and simple and harmonious execution, intelligent grasp of a great idea by a huge army of men widely

scattered, the sinking of local or sectional ideas in face of a noble inspiration. Truly, if this be the age of democracy, the Knights of Columbus have at the very outset made clear their will and their power to serve with perfect efficiency one of the highest interests of the Catholic Church, religious education.

As a work of religion, this foundation is henceforth a potent agency of the Catholic Church in securing a religious training to a multitude of young men who might otherwise be deprived of that great blessing. They will come under the influence of Catholic teachers of distinction, whose lives are devoted to the sciences, but who acknowledge and teach as was once common in our American academic world but is so no longer, the true nature and rights of God in His own world, the beauty and services of the Christian order of life, the truth and power and charm of the Gospel of Jesus Christ, the reality and the sanction of a moral order based on a Divine will. They will enter upon studies from which the name and idea of God are not systematically banished, nor will the class-room be a slaughter-pen of all the Catholic teaching they imbibed at the knees of their good mothers or learned in the schools of the Church. The Catholic religion, its spirit and purpose, its history and institutions, its ministers and services, will not be passed over in silence, or treated with contempt, or slandered openly or secretly. During a full collegiate course these fortunate young men will undergo a natural and easy formation along the best lines of modern knowledge in all departments, but also in daily contact with ministers of the Catholic religion and with a multitude of other Catholic young men, amid the numerous and varied influences of a rich Catholic academic life. The holy inner life, the moral beauty, the thousand social merits and services of Catholicism, its patronage of all the arts, its scientific glories, its broad humane spirit, its love and service of the plain people, its conquest of oppressors and tyrants,

its peaceful, loyal and harmonious co-operation with the civil order, will be taught them by those who believe what they teach and find in their sympathetic hearts, not cold unfriendly words of forced avowal, but an earnest and inspiring language that warms the young heart and leads it ever to higher levels of endeavor and imitation. In other words, the young men of this foundation, and many others whom it will surely attract, will grow up in a Catholic atmosphere, *i. e.*, as far as lies in your power, in a warm and sweet sunlight of faith, a prolongation of the Catholic home and the Catholic school.

In your great work patriotism claims no small place. You had already founded in the University a Chair of American History, and the study of our country's history and institutions is one of the conditions imposed on the students of this foundation. You have enriched the national capital by the perpetual presence of a large body of young American citizens drawn from every State in the Union, for whom their sojourn at Washington will be in itself a liberal education. Nowhere else could ardent and impressionable youth acquire so easily correct ideas concerning the rich life of this great nation. Nowhere else are found in larger measure or more varied distribution the raw materials of higher studies, political, economic, and social. The complex life of the American people is mirrored at the national capital with absolute fidelity, and to this must be added such other advantages as academic peace, freedom from certain distractions and temptations that elsewhere assail the student, accessibility, excellent climate and sanitation, charming surroundings, in a word whatever could attract and retain studious youth and reassure their parents, guardians, and friends. Finally, a long and earnest training at the national capital is of itself the best corrective of too great narrowness in mental development, of too local a standpoint in the great questions, problems and interests of our American life.

For your generous foundation, therefore, the Catholic University of America is profoundly grateful, and promises on its part to live up always to the letter and the spirit of your memorable donation. If it succeeds in training up for the great religious and civil purposes of your illustrious Order, men of the same caliber, mental and moral, as its first founders and administrators, it will have amply realized all the hopes that you now confide to us and that we accept with the greatest reverence and the deepest sense of our responsibility.

## ORAL COMPOSITION

The press agent of an estimable college some years ago made an effective appeal to prospective matriculants by assuring the world that the institution he so ably represented taught its students to "think on their feet." Now, that man was a good press agent; and though press agency has very recently gone out of favor and any effort to secure matriculants by campaign methods is regarded by college authorities with reproachful eyes, the catch phrase thus popularized was a legitimate advertisement. Even the ladylike Carnegie Foundation professors will concede that a college is justified in exploiting its actual equipment; and any institution that can make good its claim to teach students to think on their feet has an equipment beyond monetary valuation. For such an institution must possess adequate facilities for teaching the art of oral composition, and nobody need be told that oral composition is something that both in school and college is rarely given the attention it deserves.

We hear often enough of instructors in rhetoric and instructors in composition (which means written composition) and even of instructors in what used to be called elocution and now is styled vocal expression or expressive reading; but we must look long and earnestly through a pile of catalogues before we come across any one listed as instructor in oral composition. And in school schedules we find a period devoted to grammar and another to written English and perhaps still another to elocution; but it is a more difficult matter to find any portion of the school week devoted to public speaking. Like as not, we shall be told by the teacher of grammar that oral composition is the business of the teacher of elocution, and by the teacher of elocution that it is the business of the teacher of composition; by the principal we shall be informed that oral composition is the business of every



teacher. That is to say, oral composition is everybody's business, and the event almost invariably demonstrates that everybody's business is nobody's business.

Am I in danger of being accused of assaulting a straw man if I make the assertion that the importance of oral composition is not adequately realized? Am I likely to be condemned as inaccurate if I say that many school children and many college youths are not taught to think on their feet? Am I engaged in a work of supererogation if I try to point out some of the advantages of oral composition, to set down the aims of its teaching and to formulate a few hints as to the methods by which it may be taught?

The first advantage of oral composition is suggested by our press agent. It is a great accomplishment to be able to think on one's feet. Objectors with a gift of flippancy may report that it is a greater accomplishment to think in one's head; but assent to the latter proposition does not affect the truth of the former. We are training our children for the conduct of life, and we cannot consistently ignore the frequency with which in the daily life of the world the need arises of some one who can set forth his views on a given subject with little or no direct and conscious preparation. It is on such occasions that opportunity often raps at the door, and it is eminently fitting that our pupils be ready to make an impromptu and felicitous address of welcome.

Again, the exercise of oral composition, in the classroom or out of it, is a fair test of mental development. It was Burke, I think, who appositely said that we can gauge a man's mental maturity in a few moments of casual conversation. Certainly, in the class-room oral composition affords the teacher one of the surest tests of his pupils' intellectual tone and horizon. One of the best ways of learning a child's or a man's grasp of a subject is to listen to him talking about it. The fox, in *Æsop's* fable of the ass in the lion's skin, showed consid-

erable acumen: "So long as you remained silent, they thought you were a lion; but the moment you opened your mouth they knew you were an ass."

A third advantage of oral composition as a class exercise is that it necessitates knowledge. To be sure, we all know a few individuals who are apparently able to talk at considerable length on subjects concerning which they know little or nothing; but those individuals are never children. The average boy may find considerable difficulty in expressing his thoughts orally on topics with which he is familiar, but he will find it impossible to talk about things of which he is ignorant. The regular recurrence of oral composition will impress both facts; and he will gradually learn two things: First, not to talk on a subject of which he knows little or nothing; and, secondly, in the case of topics whereon he is better informed to group and co-ordinate his ideas.

Next, oral composition invites, even demands, helpful criticism. Now, the most helpful form of criticism is self-criticism; and when the tyro in oral composition, after floundering through his maiden speech, blushing retires to his seat, he has a singularly definite realization of what self-criticism means. Nor does he fail to follow with sympathetic interest the speech being made by his successor on the class-room rostrum; and when the time comes he is able and willing, in all charity, to point out to his classmates the strong points and the weak points of their efforts at public speaking.

Besides—and here is perhaps the greatest advantage of all—he does not lose interest in the subject of oral composition when the class exercise is over. Should he attend a public meeting that evening or hear a sermon the following Sunday, he listens with heretofore unwonted zest. The speakers may be good, bad or indifferent, but that matters little; he learns something from each and all. In other words, his critical faculty is aroused and stimulated. He may, as is the way of beginners, be

hypercritical and over-exacting; he may for a while adopt inadequate standards or even follow after false gods. But such conditions will ordinarily right themselves in time. At any rate, he will reach the desirable state of mind which characterized the sexton in the following true story:

It was a country church in one of the southern states and parson and congregation were negroes. The parson may not have been so poor a preacher as preachers go, but he failed to live up to the ideal of his officious sexton. Each Sunday, after services, the sexton would stand at the door and sadly shake his head. "Mebbe so, mebbe so," would say, when the less discerning brethren praised the sermon. "But I knows as how I could do better." Eventually the parson heard of it—they always do—and he decided upon giving the sexton an object lesson. So, on the next Sunday, instead of mounting the pulpit himself, he called out: "Bre'r Jones, you just some up here and preach the sermon yourself!" Slowly, very slowly, in the sudden silence, the sexton shuffled up the aisle and into the pulpit. His mouth was half open and very dry; his tongue had grown thick and heavy; his knees knocked together and little shivers ran all over him. For several minutes he gazed down helplessly into the expectant faces of the congregation. And then he preached his sermon—an excellent sermon. All he said was this: "Ef—ef you folks think it am easy to do dis thing, you just come up heah an' do it."

What should be the general aims of oral composition teaching? Briefly, they are two: 1. To develop self-expression. 2. To cultivate sequence, vigor, correctness and beauty of speech.

The highest human faculty—highest because at once most distinctively human and most akin to the divine—is the faculty of self-expression. The act of creation, which brought into being the world and man, was an act of self-expression of the Godhead. And similarly all the

great mysteries of religion may be viewed as acts of divine self-expression.

The men whom the world calls great—be they saints or painters or conquerors or captains of industry—have been invariably men who possessed in an eminent degree the faculty of self-expression. Not inaccurately we style a great poem a creation, for it is the result of an act of self-expression. Self-expression lies at the root of the human emotions and serves to explain human instincts. Even so basic an instinct as that of self-preservation finds its explication in self-expression; the normal man instinctively preserves his life, because life holds unlimited potentialities of self-expression.

In the child the desire for self-expression early appears. It is the function of education to develop the faculty, to guide and direct it, to see that it is exercised in proper channels. All else being equal, the more ways in which a child can express himself the better. This is the strongest justification—some say the only justification—of courses in manual training.

By means of the spoken word the child is enabled to utilize one of the commonest and one of the most efficient media of self-expression. In an ideal condition of society he would need little or no schooling in the art of oral composition; everywhere and at all times he would be subject to the most favorable environment and would find himself surrounded by men and women exemplifying the use of the spoken word at its best. But we are not living in an ideal condition of society, and the influence exerted by his environment on the child's tentative efforts at self-expression through speech is commonly an unfavorable, a negative influence. Hence the obligation of the school to act at once as a formative and a corrective agency.

The second aim of oral composition teaching—to develop right habits of speech—is in harmony with the first. At the head of the desirable qualities we put sequence,

for speech is merely babble until coordination is established between idea and idea. Then comes vigor, because speech lacking this quality fails to carry conviction. Vigor of speech connotes vigor of thought; flabbiness of speech, flabbiness of thought. Correctness of speech is its own justification; it is based on usage. The speech that departs from the usage of the majority of educated speakers is necessarily limited in its carrying appeal and distracts the attention of an audience from its matter to its manner. And, finally, beauty of speech is desirable because of its appeal to the esthetic sense and because it consists in a measure of a judicious mingling of the other desirable qualities. Beauty may be regarded as the flowering perfection of sequence, vigor and correctness.

We now come to a rapid consideration of some elements of method in their application to oral composition as a class exercise. First is the correlation of oral composition with Christian Doctrine, history, geography and the other school subjects. This correlation is most readily effected by means of the topical recitation. On some days, instead of hearing the recitation by means of rapid-fire questions, let the teacher assign a topic to each student who will tell all he knows without any questioning or prompting from the teacher. The topics may be presented orally by the teacher; but a better plan is to put a skeleton summary of the subject on the blackboard and indicate to each pupil his particular topic as designated in the outline by a single word. Though desirable at all times, this method is especially effective in review work. It will serve to illustrate at least two of the advantages of oral composition—it will necessitate knowledge and it will disclose degrees of mental development.

But the topical recitation, excellent though it is, can never of itself secure the best results in oral composition. Public speaking is worthy of a place of its own on the class schedule. A plan which has stood the test of time



consists in giving one period a week to three-minute talks by the students, followed by an oral criticism by the teacher. With slight modifications, this plan will prove effective in the lower grammar grades not less than in college classes. Best results are more likely to come if the exercise be invested with a certain amount of dignity. The teacher's desk is removed from the platform which now becomes the official rostrum. The first speaker takes his place and the exercise begins.

Concerning choice of subjects, the instructor is offered a large variety. He may insist upon all the students talking on one subject, or he may divide the students into groups, each group discussing a given topic. Again, he may assign a different subject to each student, or allow freedom of choice. The wise teacher will employ all these devices at different times during the term, thus investing the exercises in oral composition with the needed spark of variety.

Should the students' speeches be prepared or strictly extempore? I think that they should be both, now carefully prepared, again, the result of what persons who use figurative language call the inspiration of the moment. It might be well to begin the course with prepared speeches, and then gradually wean the class from written outlines and notes. On the other hand, some successful teachers insist upon making the speeches impromptu from the beginning of the term.

Strictly speaking—and it is well to let the pupils understand this—there is no such thing as an *ex tempore* speech in the sense of being without preparation. Many great and glowing public utterances have been without proximate and even conscious preparation; but such speeches have been prepared, even as the victory of Waterloo was prepared; and it was on the cricket field at Eton, Wellington claimed, that the great battle was really won. At every moment of the day we are preparing—knowingly or unknowingly—for acts of self-expression that the



future will bring to perfection. This great truth—a truth voiced in slightly varying ways by some of the great poets and thinkers of the world—may be brought home to a class by conducting the exercise in oral composition in a manner something like the following:

At the beginning of the period the instructor writes a number of topics on the blackboard; and the more the topics vary and the more unrelated they are, the better for the purpose. Here is a specimen list: The Sacrament of Extreme Unction; Little Old New York; Why the Human Nose Has a Western Exposure; The Department of the Interior; Battle Flags; An Evidence of Education; Laboratory Methods; Commercial Aspects of Aviation; The Psychology of the Last Match; Vocations; The Second Violin. It will be observed that this list—actually used in a freshman class—has one of the characteristics of a translated joke; it is difficult to tell what it all means. Several of the topics are designed to be puzzling, others to tax ingenuity, others again to afford opportunities for treatment grave or gay.

When the list is written, the instructor announces that in five minutes each student will be called upon to talk on his choice of the subjects listed, the understanding being that no two speak on the same topic. After the interval, the instructor calls upon one member of the class who talks upon his chosen theme; then the second speaker is called, and so on. When all have spoken, the instructor makes his critical comments and leads a discussion of the results of the period from the point of view of oral expression.

The first period of the semester is something of an ordeal for most of the class; but misery loves company, and in this case the misery is salutary and not of long duration. And when the method is applied consistently, even for three months, the results are surprisingly gratifying.

Another helpful device is the oral reproduction ex-

ercise. The teacher slowly and carefully reads a paragraph from any well written book or paper within the capacity of the pupils, and immediately calls upon one member of the class to reproduce the selection as closely as possible. Should that pupil flounder or wander too far afield, another is pressed into service. Then the passage is read again; and the attention bestowed upon that second reading is the teacher's greatest reward. The leading disadvantage of this device is that many of the class are not called into active participation; its leading advantage is the concentration it forces upon a worthy model of English.

It is in the variety introduced into the work in oral composition that the teacher shows himself at his best, and but little ingenuity will suggest almost limitless variations and adaptations and combinations of the devices just given. There remains but to offer a few suggestions, the result of considerable teaching of oral composition and of conferences with other teachers representing practically all grades of school and college.

Temper the wind of criticism to the shorn lamb. It is very easy to make satirical or humorous comments on the efforts of your pupils; but don't do it. It is likewise very easy to convince yourself that the class as a whole is positively illiterate and that the individual showings have been shameful; but don't do it—and above all, even if you do do it, don't say anything about it. Remember that for the average pupil the act of getting up on that platform and saying something, anything, is a good deal of an accomplishment. Criticism must at times be destructive; but ordinarily it can and should be constructive and helpful.

Encourage directness and simplicity of speech and manner. Gently but firmly convey to your more expansive students a realization of the fact that they are addressing a small group from the classroom platform, not a swirling mob from the bema at Athens. Bring your

wordy students to see that, as Longfellow has it, the supreme excellency is simplicity. And in case you happen to have in your class a child who at some time or other has been bitten by a rabid elocutionist, teach him the wisdom of not overstepping the modesty of nature.

Never permit any slipshod recitation. Check the *ondah's* and the *er's*; let curfew ring for the poor little waifs of relative clauses that go running around without their guardians; and teach wiser modes of thought to the young Patrick Henry's who start a sentence somehow and then trust to Providence to finish it for them. And all this applies not merely to the formal exercise of oral composition; it applies with equal force to the recitation in every school subject and every college subject, from the Baltimore Catechism to the History of Philosophy.

Be yourself a model in oral expression. This is most important of all. Parents will tell you that many children deliberately adopt the mannerisms and favorite sayings of their teachers. But all children, consciously or otherwise, are influenced by the teacher's modes of thought and manner of oral expression. No teacher can be the right sort of model until he has a working knowledge of the theory and practice of expressive reading, a consideration of which subject we reserve for another occasion.

BROTHER LEO, F. S. C.

St. Mary's College,  
Oakland, California.

## ARCHBISHOP SPALDING AND THE CATHOLIC UNIVERSITY\*

Twenty-five years ago the northeastern quarter of the city of Washington was a desert site, a tangle of scrub forest and bush, the refuge of the homeless, reached by irregular paths, and apparently without a future, although in the setting sun one could see through the rare clefts in the oaks and maples the splendid mass of the Capitol, barely three miles away.

To-day that section of Washington is throbbing with life and with social activity of many kinds. Save for a few spots where love and religious awe compel the builder to stay his busy hands awhile, it is covered with thousands of pretty and comfortable homes, built with all modern improvements, and yielding to no city in the world for comfort and attractiveness. In its heart rise a fine reservoir and a great filtration plant, and while the natives of the forest and the bush, the furtive squirrel and the gay song-birds, have not been exterminated, they have given way to many thousands of human beings, and with them to the higher and more complex life that is at once the glory and the cross of civilization.

In the very heart of this new and busy life rises an educational institution, now widely known as The Catholic University of America. It has seventy-five professors and about six hundred students, and is located on a site of one hundred and forty acres. Its affiliated colleges and institutes cover two hundred more acres, and around it has grown up a University settlement of about four thousand souls. Fifteen buildings no longer suffice for the varied academic life that now grace these once abandoned villas of the old ante-bellum days.

Young ecclesiastics from many dioceses and novices

---

\* Address delivered at the Public Meeting, November 24, at Peoria, Ill., in honor of Archbishop Spalding's Golden Jubilee of priesthood.

from several religious orders, lay students from nearly every State in the Union, crowd its class-rooms, and its professorial staff is reasonably representative of every interest in American Catholic society. It is to-day a great school, both in accomplishment and in promise, such as befits our country, our time, and the conditions of the American mind, actual and prospective.

It is supported largely by the annual sacrifice of the Catholic people of the United States, for its endowment is yet a very modest and insufficient one, in view of its possibilities and of the new outpouring of fabulous wealth upon similar institutions of a purely secular character. It takes a leading part in all the larger works of our modern American Catholicism, and is the regular meeting place of the American Catholic hierarchy. The cause of woman, in so far as woman can have a cause distinct from that of man, was very soon recognized at the Catholic University by the opening of Trinity College, a collegiate school of the highest grade, with fifty teachers and one hundred and seventy students, and the establishment of a College for Teaching Sisters, with fifty students and fourteen professors, and a Summer School for the same class of students, with forty professors and four hundred students.

No one who knows the beginnings of this work will gainsay me when I say that all this is owing to John Lancaster Spalding, that it originated in his heart and mind, and that its first measure of realization was owing to his faith in such an enterprise, his readiness to lead with voice and deed, his power of inspiring the first generous and noble gift that made it possible to pass from velleities to action, and his wisdom and courage in its earliest years, when the new institution that he had called into being walked, so to speak, through the Valley of Dispute, and by the very old law of survival earned its right to go about the business for which it had been

created by Leo XIII and the Catholic bishops of the United States.

Far be it from me to forget the names and the merits of his great-hearted associates of the first hour, who long bore with him the burden and the anxieties of its organization, and who are enshrined forever in the annals of the University as its original and chief benefactors. But in every work of such magnitude someone must climb the Pisgah of vision, must spy out the land as it were, and fire the hearts of his people with faith and hope. In some heart must flame without ceasing the live coals whence others renew a warm and living faith. Some lips must be consecrated to the cause or the mission that would appeal to a people or a time. Some eyes must be anointed to see farther and more clearly than all others the size and the value, the nature and the possibilities, of the high purpose that on occasions seizes men socially and sweeps them on irresistibly to a success impossible to the individual.

So it is forever. The architect, the sculptor, the poet, the painter, the musician, not to speak of the statesman and the philanthropist, are doubled with the dreamer, and no small element of their tenacity and directness is due to the "vision" that haunts them with its beauty and its sweetness, and seems possible to all because henceforth necessary to their own mental peace and balance.

Now there are dreamers and dreamers, and I fear that many of us are idle dreamers who dream to no purpose. It was otherwise with Archbishop Spalding, whose great work in this direction seemed outlined for him from youth, by birth, education, travel, and experience of men. Come of an old and honored family, whose name would by other titles be held in high esteem, he was brought up in the very heart of freedom and on unsurpassed traditions of religious love, devotion and sacrifice. Severe studies and much travel in the older and freer Catholic lands of Europe filled him with thoughts and hopes and



ideals more or less foreign to the struggling and timid American Catholicism of the 'fifties and the early 'sixties, with its new habitat unexplored, its new problems unsurveyed, and its raw material unsorted and confused. For Catholic Europe, on the other hand, the middle of the nineteenth century was the ripening of that creative religious romanticism whose prophets were Gorres and the Reichenspergers, the Montalemberts and the Lacordaires, the Overbecks and the Brentanos. The large, spontaneous, artistic life of the medieval cities, those nations in embryo, coupled with the credit and the service of the Church, were their ideal. Their intellectual output betrayed at every turn this new temper, in literature and the fine arts, in philosophy and statesmanship, in almost every phase of life that called for social expression. It was like a second spring of religion after the revolutionary horrors. To American poetry it gave a Longfellow and to American Catholicism a Spalding, imbued with all the noble thoughts and ideals that were then the very atmosphere of Catholic life in Belgium, Germany, and France.

Amid the national trials of the early 'sixties the young priest, scarcely returned from Louvain and Freiburg, could not but note with happiness the assured freedom of the Catholic Church in his native home, and its great potential forces. On the other hand, he could not but regret the lack of that broad mental culture characteristic of the world he had just quitted. Nor could he fail to see that the intellectual development of his people must come largely in and through their venerable religion, the works of which dotted all Europe and the spirit of which was even yet able to raise up a new and cultivated citizenship amid the wreckage of the Revolution. He knew only too well that European Catholicism had reached its highest stages through two institutions—the cathedral and the university, and that both were at once the outcome of a strong religious and intellectual life and the

feeders of the same. The proverbial generosity of the American Catholic people left no doubt as to the future beauty and dignity of divine service with all that it calls for and inspires. But how about the sources of education, that should draw its content from above, from sweet and pure springs. In a word, how about the higher education of the future, for our Catholic laymen, and in particular for our younger clergy? In the maturity of his powers and the fulness of his reputation, Archbishop Spalding became the acknowledged leader of the movement in favor of a University formally and distinctively Catholic, and during the decade from 1880 to 1890 he wrote and spoke unceasingly in its favor. Perhaps at this period no one else could have arrested the busy workers in so many scattered fields of Catholic endeavor, and compelled them to look up and dwell for a while in the higher regions of the intellect. But this inspired man could force a hearing for his cause, and did so repeatedly and with success. His services as orator, philosopher, poet, apologist, and educator were too great and too recent to ignore his earnest, insistent propaganda. What riper fruit of Catholic university education could we present, and what answer could be made to the arguments that he poured forth on all sides? In two notable discourses, that are like the classics of this cause, delivered at Baltimore in 1884 before the bishops of the Third Plenary Council and at Washington in 1888 at the laying of the corner-stone of the first building of the University, he brought together with convincing force and acumen every good reason for beginning a work too long delayed.

“In whatsoever direction we turn our thoughts arguments rush in to show the pressing need for us of a center of life and light such as a Catholic university would be. Without this we can have no hope of entering as a determining force into the living controversies of the age; without this it must be an accident if we are

represented in the literature of our country; without this we shall lack a point of union to gather up, harmonize and intensify our scattered forces; without this our bishops must continue to remain separated and work in random ways; without this the noblest souls will look in vain for something larger and broader than a local charity to make appeal to their generous hearts; without this we shall be able to offer but feeble resistance to the false theories and systems of education which deny to the Church a place in the school; without this the sons of wealthy Catholics will, in ever-increasing numbers, be sent to institutions where their faith is undermined; without this we shall vainly hope for such treatment of religious questions and their relations to the issues and needs of the day as shall arrest public attention and induce Catholics themselves to take at least some little notice of the writings of Catholics; without this in struggles for reform and contests for rights we shall lack the wisdom of best counsel and the courage which skilful leaders inspire.

\* \* \* \*

Let there be, then, an American Catholic University where our young men in the atmosphere of faith and purity, of high thinking and plain living, shall become more intimately conscious of the truth of their religion and of the genius of their country, where they shall learn the repose and dignity which belong to their ancient Catholic descent, and yet not lose the fire which glows in the blood of a new people; to which from every part of the land our eyes may turn for guidance and encouragement, seeking light and self-confidence from men in whom intellectual power is not separate from moral purpose; who look to God and His universe from bending knees of prayer; who uphold

‘The Cause of Christ and civil liberty  
As one and moving to one glorious end.’ ”

In the broad range of his writings there are none more polished and solid, more earnest and persuasive, more forceful and sententious. Conviction and faith breathe from every line, the conviction and faith of a life-time supported and buttressed by observation, comparison, experience, and that inner compelling sense of the truth which comes to every honest mind when it has abandoned itself to a higher guidance. There is often in them a piercing lyricism as of faith that can no longer brook the dull channel of prose, but must rise to a higher level and sing to a listening world the truths with which its heart is bursting.

Archbishop Spalding was, therefore, the prophet of Catholic higher education in our country, and the moral leader of the first little band of devoted bishops and priests who found in his utterances the confirmation of their own instincts, views, and convictions. Without him the fertile idea might have long awaited an illustrious and influential mouthpiece, above all a great heart overflowing with courage and a mind profoundly convinced that the time had come for action, and that further delay was equivalent to a defeat in the province of higher education from whose consequences the Catholic people would perhaps never recover.

THOMAS J. SHAHAN.

## THE CONVENT DRAMA.

"I see by the papers," as Hennessy would say to stir up Dooley, that Ellen Terry of England recently played the part of the *Abbess* in the ancient play entitled *Paphnutius*, first produced in Gandersheim convent in Saxony about 960, and written by the Benedictine nun Hroswitha. The author of the play might have had pleasant conceit about her own success at the time of its production, but her loftiest musings would hardly have foreseen a London presentation in modern English in 1914 with the foremost actress of her time in the leading role. There happens to be in England at the present moment a group of people known as the Pioneer Players, who make it their business to revive ancient dramas of merit. I move them a vote of thanks in behalf of all the Catholics of the time, in behalf of all the nuns, Benedictine and otherwise, and in behalf of Hroswitha herself. She and her play would have waited a long time for this graceful recognition, if they depended on the spirit of the Catholic body, and the religious communities. Not a few of the latter would have long ago consigned Hroswitha and her plays to everlasting oblivion, had they known about them. The critics have a deal to say about the nun of Gandersheim, and they differ considerably in their opinions, but they are all agreed, as the writer in the *Brittanica* expresses it, that her dramas are the bridge between the ancient drama and the miracle plays, and that she was a woman of genius to whom Shakespeare himself owed something. From their opinion that her plays were never acted I emphatically dissent, not on the ground of superior knowledge or discovered facts, but from a good knowledge of human nature. Hroswitha had first written poems on the lives of edifying saints to be read in the refectory or reading room. The

critics suppose that the plays were written for the same purpose, and were never really acted. It is a foolish supposition, based upon the modern fact that modern writers have used the dramatic form for poems and discussions not intended for the stage. The ancients were not so wise as to methods. When they wrote poems, it was to have them recited and sung everywhere, and when they wrote plays it was to have them acted.

From the very beginning man has been an actor. When the gates of Eden closed on our first parents, and their sinful progeny had grown up around them in the new and fierce conditions, not a doubt but that Adam and Eve often portrayed for their children the drama which opened with the delights of Eden, came to a climax in the trickery of Satan, and closed most fearfully with the victims of sin standing without the closed gates and gazing mournfully at the Angel with the fiery sword. It was acted later before generations of Adam's descendants. The form of expression called the drama is nearly as natural to man as his speech. The convents of the medieval day were not the precise, formal, elegant institutions of our time. Nuns were not then the noiseless, almost voiceless, statuesque creatures which modern spirituality and modern etiquette have created. I have seen them eat a whole meal without clattering a spoon against a cup or making more noise than a faint sigh. It seems an impossible feat, but it has been accomplished. The medieval nun was not trained in this fashion, nor was she bound by so many meticulous conventions. Hence the development of Hroswitha was fairly easy and natural, the drama was liked in the convents of that time, and the dramas of the nun were played by children of the school. Human nature is the same in every age. The rivalry of religious communities was as strong in the tenth century as it is today, and one may be sure that other convents had their Hroswithas, and produced plays, and sought honor. They have not survived for reasons un-



known to our day. Further investigation will probably bring a few of them to the light. All this by way of introduction to the statement that the convent drama had a brilliant beginning, and that its modern form has a perfect right to a place in the scheme of convent education. The convents may almost be said to get the dramatic spirit by heredity. Considering how precise and strait-laced the modern religious community has become, remembering that the stage has been pretty thoroughly condemned by a certain group of churchmen in every age, how can one account for the steady cultivation of the drama, in one form or another, in the convents, except by the supposition that they just could not help it? It was in their very nature. Sensible superiors did not resist the instinct, the consequent impulse. They said among themselves: great bishops and saints have written plays, and did not oppose their presentation on the stage: the play in itself is an indifferent honest thing; and everything being among ourselves, it may be looked upon as recreation. So we have a convent drama, at least from the time of Hroswitha in the tenth century, and very likely a long time before, but it is not important to discuss that point.

Since the convent drama is a recognized affair—I had almost said institution, it is so inveterate—since it has a method of its own, born of the circumstances, why should it not have a proper development and a proper place in the educational and social scheme? It has a place but rather precarious, also a development, but amusing rather than beneficial. At any moment a reforming bishop or a testy superior may consign it for years to the cellar, thence to break out like a fire in the middle of the night when no one is by. I have seen that happen more than once in my day. Its history never having been written, writers of the convent play compose from inspiration without guidance, haphazard, for special occasions, and get results which stir the mirth of mankind. They are

mostly innocent creatures, with instinctive dramatic power and a yearning to express themselves in dramatic form. Who does not recall their dramas of fifty years ago? They may be described as dignified burlesque, but the honesty of their intention and the simplicity of their audiences carried them through danger, and they were accepted with reverence and joy. Most of them were composed in the Shakesperian style, long dialogue, long soliloquy, moral reflections, extreme viciousness in the bad, and extreme sanctity in the good characters, and with little or no regard to plot, incident and climax. In a haphazard way the convent drama has escaped from that rut, and now often concerns itself with the portrayal of character, secures interest by the use of incident, and occasionally owns a plot and a climax; but it is still wordy and inconsequent, highly amusing to the expert, and has no place among the utilities of convent life. Superiors discuss its abolition regularly on the ground that it is too frivolous, and prelates regularly declare it an infection from the secular stage. What I wish to suggest is that the convent drama be given a proper place in the training of the children, and that by the process it be lifted up from its present irritating situation and made an agreeable feature of convent life. To achieve this happy result here, in my opinion, is the program:

First, there is needed a handy, illuminative, comprehensive history of the convent drama from the days of Hroswitha, to serve as a guide to the providers of convent plays. It would not be a difficult work to compose, but it would take time, for the gathering of specimens of convent drama all over the world. Critical examination of the convent drama would not show any marked development since Hroswitha's time, but it would certainly display characteristics, methods, and aims, and it would probably expose the secret of its own wonderful vitality. With this start the dramatists could then learn of the modern stage what it has to teach in the way of

technique. A consultation with superiors as to time and topics and place in the curriculum, or in the social life, would be the next step. This consultation would cover the whole ground of the drama's usefulness in the scheme of education. The greatest moral value of the drama is the fact that it "holds the mirror up to nature," that it enables the spectators

"To see ourselves as ithers see us;"

in fine that it places before us in an hour or two the fruits of an experience which lasted years or a whole lifetime. This value has always been overlooked or despised by the opponents of the drama, and by those who are ever preaching art for art's sake. None the less, it is incontestable, and I would make it the very cornerstone of the convent drama. Remember the last words of Wolsey's despairing heart:

"Had I but served my God with half the zeal  
I served by king, He would not in mine age  
Have left me naked to mine enemies."

In these lines is the keynote of the convent drama, to bring home with all force to the youthful mind the great lessons of human experience. The aim of Christian education is to fix indelibly in the mind of youth the great facts of his existence and his destiny; his immortality, his accountability, a holy life and a holy death in the bosom of the Church. This accomplished, all the rest follows. Reiteration, even by the cleverest of teachers, preachers, and artists, does not increase an impression on the youthful mind; but indirect reiteration through all the sources of education, art and experience, ah! there's the thing! The mere statement by the teacher finds itself supplemented by the picture, the drama, or the daily experience, whereupon it becomes a living and continuous influence in the life of the child.

This principle of indirect reiteration would direct the choice of topics for the convent drama. Hitherto these topics have been chiefly concerned with the lives of the saints and martyrs, involving the working of miracles, trial before cruel judges, and death in the arena, incidents which have no connection with modern child life. They have the character of legend, not of actual experience, although they were actual experiences. I would not exclude them, but rather assign them to their proper place and to certain audiences. Their frequent use became so monotonous not long ago that convent managers began to seek relief in the secular drama, or imitations of it, and often lost sight of their own aims in the delight of staging a novelty. But let us bring the drama into line with the convent curriculum, so that the dramatists may see the infinite variety of topics for treatment in their plays. Catholic doctrine and morality are the chief studies of the Catholic school, history and literature are honorable and important studies, in addition to the ordinary common school branches, and around these like an atmosphere is thrown the Catholic spirit, which is brought to bear on the daily experiences of the children. It appears from this statement that the convent drama will quite naturally concern itself usefully with four departments, common moral experience, historical experiences of the Catholic body, the heroes and heroines of Catholic history, and doctrinal beliefs. Here is a wide range of subjects for the convent play.

The best and most useful plays will naturally be those founded on the common life of the people, and the domestic section of that life will appeal intimately to both dramatists and audiences. The love and devotion of parents for their children are matters with which few modern children are acquainted, chiefly because parents and teachers take it for granted that the children will of themselves understand and appreciate what is so constantly before their eyes and so bound up with their

daily comfort and happiness. But children accept these things as most adults accept their health, their prosperity, and the air which they breathe, matters of no account until they have been lost to their careless owners. It is amusing and convincing to note the surprise of a young person when asked this series of questions: Do you work for your living? Since you do not, who provides you with food, clothes, home, medicine, pleasure? And your parents having supported you all these years, you probably owe them a considerable sum of money? Have you ever calculated the amount? No; then let us calculate it now. The sum is staggering to the child mind. At this point I usually suggest that they give a note to father for the whole sum, agreeing to pay it promptly a few years after work begins, on condition that he charge no interest. The mutual relations of parents and children afford many themes for plays, in which comedy and sentiment will have a large place. The social virtues, friendship, gratitude, charity, generosity, make fine dramatic themes. No convent dramatist need worry over the question of art for art's sake; let her be an unblushing utilitarian. Catholic historical experience is a phrase for the past experiences of Catholic society. The people of today know very little about their ancestors, and what they had to endure in building up the Church fifty years ago. Father Quigley's story entitled *The Cross and the Shamrock* gives the experiences of a Catholic orphan boy in the Vermont of the days before the war. Drama on similar themes, on the persecution of the English Catholics under Elizabeth and the Irish under the penal laws, on Knownothing days in America, no less than on the days of the Roman Emperors, will bring home to young people the sufferings of their forefathers. The notable conversions of the nineteenth century among New York and New England Protestants afford splendid themes for dramatic treatment, and their novelty will create great interest.



Catholic heroes and heroines, particularly the latter for the convent drama, have been the usual subjects of the convent drama, and always of the early times. Little attention has been paid to persons so picturesque as Kateri Tegakwita, the Indian saint of Montreal, and to the wives and daughters of the frontier period in Quebec and Louisiana. As amateur actors dearly love the costume play, which in its rehearsal is an effective training in deportment and good manners, the courtly life of new France and new Spain, and the border life of the same, will charm the young by its stately manners, beautiful costumes and heroic deeds. It is a strange fact that Protestants were the first to stage such characters as Joan of Arc, Mary Stuart and Cardinal Richelieu, and in a most Catholic and sympathetic fashion, barring a few blunders now and then. The point is worth noting, that the convent dramatist will find it easy to provide a fine set of plays by just adapting the old and forgotten dramas to the convent stage. This is a mine that has hardly been touched. I just recall a drama by John Frederic Smith, an English Catholic gentleman, whose main scene is a court room where the heroine is being tried for murder, and is saved at the proper moment by the appearance of Cardinal Wolsey in royal state to act as a witness in her behalf. Finally, the fourth set of themes will be found in the doctrines of the faith, and very fruitful themes they will prove. The immortality of the soul with all its consequences, the power of the Church, the uses of the Sacraments, the tremendousness of death and judgment, suggest most beautiful and sublime themes for plays. Experts will understand what I mean much better than amateur dramatists. The play concerned with them will not be a mere exposition of the doctrine. In fact, the special doctrine may not be mentioned once in the action; but its influence on human life, character, and destiny will be so displayed that audiences will not miss the point. What an illimitable field! The



secular stage has never approached its own limitations, and the secular drama is therefore a very meager creature compared with what it might be. Hemmed in by the distrust and opposition of the good, by the commercialism of the managers, by the opinions of an ignorant public, the modern play has dealt only with love and marriage, great themes indeed, but not the only great. I would not be surprised if, in the course of time, the drama of convent and college and parish would earn an important place in the natural evolution of the drama by its freedom from conventions which restrict the field of usefulness for the modern play. A force already working in that direction, the freedom of the drama for better things, is the moving-picture show, which has shaken off all conventions and is performing miracles.

JOHN TALBOT SMITH.

## THE INEFFICIENCY OF MORAL EDUCATION WITHOUT A RELIGIOUS BASIS \*

The moral education of the child furnishes the greatest problem in educational thought to-day. It is an old problem, dating far beyond the days of Plato and Aristotle and theoretical and practical educationists of every age have regarded it the heart and core of education. Since the religious revolution of the 16th century, it has become a more grave and complicated question, owing to two causes: First, the State began then to assume control of the school and to secularize education. Secondly, the undermining of the dogmatic basis of religion, which also began then, has worked itself out in the course of four centuries to its logical consequences and the atmosphere of modern life is ethical and non-theological. Religion has faded in many circles into some vague relation between the finite and the Infinite, or into total unbelief. In the absence of religious instruction, independent moral instruction is resorted to as the means of forming conduct and character. Coupled with the lessened influence of religion, is the weakened efficiency of the home, due to industrial and social changes. The parent has lost the sense of grave responsibility to his child, and the child, in turn, is wanting in the respect and obedience due his parent. Confronted with such conditions, the educators are engaged in a world-wide movement to find some means of efficient moral education.

A great impetus was given to the movement in 1906 by the International Inquiry into the status of moral education in the leading countries of Europe, Japan and the United States. The First International Moral Congress held in London in 1908 indicates the same trend of educa-

---

\* A thesis submitted to the Teachers College of the Catholic University of America in partial fulfilment of the requirements for the degree, Master of Arts.

tional thought. The general problem of the Congress was to find a code of morals binding on all men, to determine its sanctions, and the methods by which it was to be taught. The Second International Moral Congress met at The Hague in August, 1912, to face the vital question of moral education. All these large movements are evidences that educators are alive to the vast responsibility which rests upon them, and upon all to whom is entrusted the guidance of the young.

Moral education consists of three factors—instruction, inspiration, and training. Socrates held that virtue could be taught. Aristotle, on the contrary, emphasized training as the essential means of acquiring virtuous conduct, and that actual execution is the only way to learn an act; that we become masons by building and harpers by playing on the harp. "And so," he says, "we become just by doing what is just, temperate by doing what is temperate and brave by doing what is brave." And before Aristotle, Plato wrote that what he hoped to have instilled into the minds of the young was at most good habits, good practical dispositions fostered in an unreflective way by music and gymnastics and only to be understood by reflection at a later period.<sup>2</sup>

Each of these educational theorists has his disciples to-day. The principle which divided Socrates and Aristotle on the subject of teaching morality divides the advocates of independent morality into two schools at the present time. The Socratic idea of moral education may be traced in the direct system which emphasizes the element of instruction and maintains that facts of morality should be taught as facts of arithmetic or history. The Aristotelian principle of moral training is seen in the system of the indirect method of moral education which holds that the essence of moral instruction consists in the formation of good habits; that school discipline, the

<sup>1</sup> Nichamachean Ethics, Book II, Chap. II.

<sup>2</sup> See Plato, Republic, Book VII, p. 321.

content of the curriculum, and, above all, the personality of the teacher furnish the opportunity and the means.

Another and more fundamental principle than that of direct or indirect moral instruction is the principle of religious or non-religious basis of moral education, forming the two systems: moral education inseparable from religious instruction, and independent moral instruction, dissociated from religion.

The direct independent method has been adopted in France, Japan, and in the Ethical Culture Schools of the United States and England. The indirect independent method is the principal means used in the public schools of the United States. Moral instruction based on religion obtains in England in a restricted and theoretically non-sectarian sense in the form of Scripture Lessons. In Germany, the system of a religious basis is worked out with greater fullness. In the Catholic school system of the United States, it is realized with practically perfect freedom. The present paper is an inquiry into the various methods as they are practiced in the countries named and the efficiency of those methods.

#### EXAMINATION OF VARIOUS SYSTEMS IN PRACTICE

##### 1 *France*

The method of systematic moral instruction is in operation in France. In 1882 the Parliament laicized the common schools of the nation, and substituted the teaching of independent morality for the teaching of morality on a supernatural basis.<sup>\*</sup> There had been no preparation for the vast undertaking, and more than one hundred thousand teachers were obliged to assume the work of moral instruction entirely unprepared for the tremendous responsibility of the moral education of six millions of children.

At once the government established a Normal school

---

<sup>\*</sup> Harrold Johnson, *International Inquiry*, Vol. II, p. 2.

in each province to train primary teachers, and two Normal Colleges, one for men at Saint Cloud, and one for women at Fontenay-aux-roses, to provide trained teachers of morals for the Normal schools of the provinces, thereby furnishing a certain professional training in the teaching of morality for primary teachers. The Normal School training of two years requires a course of two hours a week in the study of psychology, morals, and pedagogy as special preparation for the work of moral instruction in the school.<sup>4</sup>

The introduction of the new system was begun with ardor. Jules Simon, Jules Steeg, Compayré, Pécault and other educators addressed themselves to the task of preparing text-books of moral instruction for the grades ranging from seven to thirteen years. The first half hour of the morning programme is devoted to the moral instruction lesson.

The work begins with oral lessons with the children of five years in a very simple way. At the age of seven, they use text-books. The manuals for the children from the ages of seven to nine years contain (1) moral precepts; (2) stories illustrating them; (3) questions to drive the precepts home; (4) compositions upon the subjects of the lesson.<sup>5</sup> The programme states that the teacher should use concrete examples which appeal to the pupils' experience to develop moral emotions and to inspire them with feelings of admiration for the universal order; with religious feelings, by calling their attention to scenery of natural beauty; with feelings of charity, by pointing out to them sufferings to relieve; with feelings of gratitude and sympathy, by telling them of a courageous deed, or by taking them to visit a charitable institution.

In the intermediate grades from nine to eleven years, the programme is more definite. It treats of (1) the child in the family; (2) the child in the school; (3) duties to-

<sup>4</sup> Bracq, *Educational Review*, Vol. XXXII, p. 326.

<sup>5</sup> Spiller, *Moral Education in Eighteen Countries*, p. 211.

wards its country and society; (4) duties towards itself; (5) duties towards other men; (6) duties towards God. In the revised programme, however, the duties towards God are omitted. In the highest primary class from eleven to thirteen years, the work comprises elementary moral instruction in general and social morality in particular. Most of the text-books on morals follow the general outline of the intermediate programme. Each chapter consists of a number of moral, hygienic, or business precepts, a résumé to be committed to memory, subjects for pupils' compositions, and several stories written by the author of the book, illustrating the teachings of the chapter. It is to be noted that none of the text-books mention the serious problem of moral purity.

In 1906 the school books were revised and every allusion to God was omitted. In some moral instruction manuals, notes on Evolution were substituted for the four pages formerly devoted to the Deity. In the revised edition of the reader, *La Tour de la France par Deux Enfants*, not only is all reference to God suppressed, but the youths no longer visit the Cathedrals.<sup>6</sup> A "neutral" edition of Robinson Crusoe has been published by Flammarion in which all allusion to the Bible is omitted. Some educators favor a vague Deistic teaching, to cultivate the spirit of reverence. At the Moral Congress in 1908 it was recommended that such instruction be limited to two points: the idea of a First Cause and a sentiment of respect and veneration for the Perfect Being.<sup>7</sup>

From the beginning, moral instruction seemed to be the aim rather than moral education; the enlightening of the mind rather than the formation of habits and character. The pupil is taught to make fine moral distinctions without much regard to the foundation in his moral life of deep moral principles. He memorizes a great many résumés of moral lessons, writes compositions on the

<sup>6</sup> International Inquiry, Vol. II, p. 77.

<sup>7</sup> See F. Buisson, Papers on Moral Education, p. 189.



moral virtues, and has moral facts impressed upon him at every turn, not only in the moral instruction lesson, but in reading, grammar, arithmetic—in every lesson of the day. The tendency of so much mechanical instruction is to make the pupil indifferent to the subject. It lacks emotional appeal, and the stimulus of high ideals. There is danger of such a course making moral prigs and hypocrites. An unprejudiced critic who has made a careful study of the method says: "It has no vista; no escape into the ideal and infinite. It is too obvious, too commonplace and trivial!"<sup>8</sup>

The aim of moral instruction as expressed by Jules Ferry, the statesman intimately connected with the adoption of the *l'Enseignement laïque*, was to inculcate "horror for all that was low and vile and admiration for all that was noble and generous."<sup>9</sup> We shall see how well the aim has been attained. The method of discipline is out and out non-interference. With the child of five years, up through the grades, and the *lycée* the common exhortation and the final appeal is "*Sois sage! Sois raisonnable!*" Jules Payet in *La Morale* glorifies reason: "The eternal laws of Reason are the conditions of our liberty. We believe that we owe the child a teaching that shall set him free and that no person has the right to influence his mind or his conscience in any way."<sup>10</sup> A child's will is never forced into submission except when his nature is depraved. He is appealed to on the ground of public opinion, but if all fails, he is left to find out his mistake and suffer the consequences. The teacher is not vested with authority to govern the child, nor is he to interfere in any way except to protect the child from whatever influence which might hinder his spontaneous development. No distinction is made between the developed will and the undeveloped will. The child is sacrificed

<sup>8</sup> International Inquiry, Vol. II, p. 43.

<sup>9</sup> Quoted by H. Johnson, op. cit., p. 15.

<sup>10</sup> Quoted by Storer, *North American Review*, Vol. 191, p. 172.

on the altar of reason. A mere bundle of instinctive tendencies and impulses, without reason or will to guide them, he is left independent of all authority because his individual reason must be supreme. Payor admits that "the child is at first an anarchy of appetites and tendencies."<sup>11</sup> If he is to become free, his instincts must be lifted up and organized into moral habits by his own free activity. But in the beginning, he is unable to initiate or to direct the development, and the authoritative guidance of the teacher is indispensable. Education consists in exercising control of some kind, not to conquer the child, but to induce him to transform himself, to make him become something that he would not become if left to himself."<sup>12</sup>

There is no room in the rationalistic spirit of the natural school for the principle that "to be free we must first deliver ourselves and that liberty is an ideal which we have to win and not merely to proclaim."<sup>13</sup> The true teacher is under the obligation, not only to respect the conscience of the child, but also to assist in the formation of his conscience.

One of the defects in moral instruction without religion is that it has no definite standard of morality. M. Bourtoux said at the Moral Congress, "Moral education ought to take for its principles the ideas commonly accepted by respectable men in the society in question and the teacher may call in his reason to justify the principles which he teaches."<sup>14</sup> M. Belot on the same occasion thought that the best thing was to lean on sentiment as a guarantee of morality.<sup>15</sup>

The new morality of France is essentially social, and the only moral obligation is the claim that society makes on the individual. Every man owes society a debt which

<sup>11</sup> *Revue Philosophique*, Dec., 1899, p. 602.

<sup>12</sup> See Laberthonnière, *The Ideal Teacher*, p. 29.

<sup>13</sup> *Op. cit.*, p. 48.

<sup>14</sup> Bourtoux, *Papers on Moral Education*, p. 22.

<sup>15</sup> See Belot, *Papers on Moral Education*, p. 123.

it is his duty to repay, and he owes duties to himself only because of his duties to society. We admit that the social motive has an appealing force, but there is nothing authoritative in its commands to induce a man to sacrifice his selfish interests for the claims of society upon him. How efficacious would be the obligation of the debt that man owes society in restraining him from suicide under stress of despair would be an interesting speculation. And if he is a burden to society, what, then, is the restraining motive? Society, though a necessary means whereby man develops his nature, can never be an end in itself, nor the basis of obligation. Each man recognizes in every other person the dignity of human nature which he is bound to respect, and the obligation imposes the duty of assisting whomever he can, not for the benefit of society, but because it is the law of God, working out in the realms of right and duty. Let us suppose the teacher in the school room in France, trying to teach morality in a province where the moral tone is low. The idea of God has been banished and there is no sense of obligation. The children have memorized the Declaration of the Rights of Man which hangs in every school room, and refer to it to answer any question in social rights. The teacher may say to the pupil who asks why an act is wrong that it is because most people think so, but if the moral tone is low, he cannot use even this unconvincing reason. He must call upon his philosophy which may range anywhere from Kant's Categorical Imperative to Utilitarianism to explain why the act is wrong.

The results of the laicization of the French school and its direct moral instruction have been disastrous to morality. There has been an enormous increase of juvenile crime, and even of juvenile suicide. The press pours the vulgarity and obscenity of the youth into every city of the land.<sup>10</sup> An Examining Judge in Paris says:

<sup>10</sup> See Harrold Johnson, *op. cit.*, p. 11.

"It cannot escape the observation of any upright man . . . that the frightful increase of crime among young people has coincided with the changes made in the organization of public education."<sup>17</sup> That the *Académie des Sciences Morales et Politique* chose for its prize essay in 1908 *Des Causes et des Remedes de la Criminelite Croissante de l'Adolescence* is a gloomy commentary upon direct moral instruction in France.

SISTER MARY RUTH.

The Sisters of St. Dominic,  
Sinsinawa, Wisconsin.

---

<sup>17</sup> M. Guillot, *Paris Qui Souffre*, p. 252.

## SUMMER SESSION OF SISTERS COLLEGE, DUBUQUE EXTENSION

During the past three summers sessions of the Sisters College were held at the Catholic University. The attendance was large and thoroughly representative. Sisters from all the leading communities and from all parts of the United States and Canada attended. During the six weeks of the last summer session seventy-two courses, each covering thirty hours of class work, were offered by thirty-six professors and instructors of the University. The many and great sacrifices of professors and sisters which rendered the summer sessions possible are already beginning to bear a rich harvest for religion and education. A new spirit is growing up throughout the country and there is everywhere manifested a keener striving for higher standards and a closer approximation towards uniformity in ideals and methods. The standardizing and affiliating of more than sixty high schools, which took place during the past year, is but one of the many things that have taken place to rejoice the hearts of all who are interested in Catholic education.

The Sisters College has already passed beyond the trial stage and it is entering upon a career of usefulness which can scarcely be calculated at this time. It is, indeed, encouraging to know that the Sisters are hereafter to receive the instruction which they need to equip themselves for their sacred calling under Catholic auspices. This movement has not occurred one day too soon. Every Catholic throughout the country must have been genuinely shocked by the following statement of Oscar Morrell Heath, published widely through the press and printed on the cover of his prospectus and preface to *Composts of Tradition*, one of the vilest books that has appeared in the English language: "Twenty-four hundred teachers

and nearly nine hundred Sisters from parochial schools have been satisfied with my work as a teacher. I rely upon them for the publicity which I hope to obtain for my forthcoming book." This book advocates suicide, the extermination of slum babies, the pensioning of white slaves and of unmarried mothers, making a mutual agreement the strongest cause for divorce, rendering marriage difficult or impossible, and other anti-social doctrines.

It is a shocking thing that such a man should be able to say that nearly nine hundred Sisters were among his pupils. It is needless to say that not one of them would have attended had she been aware of the manner of man that occupied the position of Principal of the Cultural Review School of Chicago. It should be remembered that until the Sisters College opened its doors the Sisters pleaded in vain for assistance in their educational work from Catholic colleges, and they were obliged to turn to State institutions for help. The joy which they feel and which they express on all sides over the fact that they are no longer obliged to go into the midst of dangers and uncongenial surroundings to obtain the necessary instruction is ample reward for the University Professors and for all others who are making sacrifices to carry on this work.

The Sisters and the Professors gladly brave the heat of our Washington summers. To promote the good work they deny themselves needed rest and the variety obtainable through vacation trips. But in addition to all this, money is necessary to defray the unavoidable expenses and this neither the Sisters nor the Professors possess in anything like the quantity demanded by the urgency of the case.

A large item of expenditure unavoidably connected with the summer school is the traveling expenses of the Sisters. How great this is will readily be understood when it is remembered that Sisters from Vancouver, from Portland, Oregon, San Francisco, San Antonio,



Galveston, New Orleans, Key West, and Nova Scotia were in attendance. Of course traveling expenses render it impossible for many Sisters to come from such distances; no community could afford it. Even if free transportation could be secured the incidental expenses of the trip would be considerable when large numbers are taken into account.

The Professors of the Catholic University would gladly diminish this burden had they the means of doing so. And, in fact, a plan has been reached that will materially lessen the expense for many of the Sisterhoods during the coming summer.

Archbishop Keane of Dubuque has generously offered to place St. Joseph's College at the disposal of the Sisters for a summer session of the Sisters College during the coming summer. Nine of the Professors of this splendid college have offered to forego their vacations in order to take part in the good work. The faculties of St. Thomas College, and St. Paul Seminary, of St. Paul, Minn., have offered to lend their aid, and the Professors of the Catholic University have consented to increase their burdens by adding the Dubuque Extension to the summer session which will be held here at the Catholic University on the same scale as in former years.

It is somewhat too early to announce the full program for the summer sessions, but we can say with security that the Dubuque summer session and the Washington session will run along parallel lines. Each of the many courses offered in both summer schools will cover thirty hours of instruction of the same grade as that given during the academic year at the University, and each of these courses will count towards academic degrees exactly as if they were taken during the academic year.

The following is a partial list of the distinguished Professors who will conduct courses in the Dubuque Extension Summer Session:

Very Reverend Edward A Pace, Ph. D., S. T. D., LL. D., Professor of Philosophy and Director of Studies, the Catholic University of America.

Very Reverend Thomas Edward Shields, Ph. D., LL. D., Professor of Psychology and Education, C. U. A., Dean of the Sisters College.

Reverend William Turner, S. T. D., Professor of the History of Philosophy, C. U. A.

Reverend William Kerby, S. T. L., Doctor of Social Science, Professor of Sociology, C. U. A.

Reverend John Webster Melody, S. T. D., Associate Professor of Moral Theology, C. U. A.

Reverend Franz Coeln, Ph. D., Associate Professor Sacred Scripture, C. U. A.

Reverend George Sauvage, C. S. C., Ph. D., Instructor in Psychology, C. U. A.

Louis Henry Crook, B. S., Instructor in Mechanics, C. U. A.

James Francis Connor, A. B., Instructor in Mathematics, C. U. A.

Reverend Leo McVey, J. C. L., Instructor in Education, Sisters College.

Reverend Michael Costello, Grad., Ed., C. U. A.

Very Reverend Humphrey Moynihan, S. T. L., President, St. Thomas College, St. Paul, Minn.

Reverend John A. Ryan, S. T. D., Professor of Moral Theology and Canon Law, St. Paul Seminary.

Reverend Alphonse Carey, S. T. L., Instructor in Latin and Greek, St. Thomas College, St. Paul, Minn.

Reverend John C. Stuart, S. T. L., Instructor in Philosophy, St. Joseph's College, Dubuque.

Reverend John Nolan, S. T. L., Vice-President, St. Joseph's College, Dubuque.

Reverend Thomas Conry, S. T. B., Instructor in English, St. Joseph's College, Dubuque.

Reverend Albert S. Peikert, S. T. B., Instructor in History, St. Joseph's College, Dubuque.

Reverend John J. Breitbach, A. B., Instructor in Chemistry, St. Joseph's College, Dubuque.

Reverend John B. Herbers, A. B., Instructor in German, St. Joseph's College, Dubuque.

Reverend Alphonsus Dress, Instructor in Music, St. Joseph's College, Dubuque.

Professor J. W. Cretzmeyer, A. B., Instructor in Mathematics, St. Joseph's College, Dubuque.

Thomas Quinn Beesley, B. A., St. Mary's Seminary, Baltimore, Md.

Several other instructors from whom answers have not yet been received will, it is believed, take part in the work.

It is confidently expected that the attendance at the Dubuque session will be very large. The situation is peculiarly fortunate. St. Joseph's College will provide abundant room for lectures and laboratory work. A splendid new college building is nearing completion and will, it is hoped, be ready for occupancy during the summer session, should the buildings now in use prove inadequate. Situated within a few minutes' walk or a short ride on the street car from St. Joseph's College, there are a number of convents and academies which, during the summer season, can accommodate a great number of Sisters. Among those available may be named, Mount Carmel, the Motherhouse and novitiate of the Sisters of Charity, B. V. M., the Motherhouse and novitiate of the Presentation Nuns, the Visitation Academy, the Motherhouse, novitiate and academy conducted by the Sisters of St. Francis, Mt. St. Joseph's College and Academy. The Motherhouse and academy of the Dominican Sisters at Sinsinawa Mound is within six miles. Chicago, Milwaukee, and St. Paul are each within five hours' ride of Dubuque, Sioux City, Omaha, and St. Louis are within easy reach, and it may reasonably be expected that large numbers of Sisters from all these points will attend the summer school.

Ample provision will be made for the instruction of every Sister engaged in the work of teaching, whether in the primary department, the grammar grades, the high school, college, or novitiate. The professional courses are intended for teachers in all grades of work, but the teachers in primary and elementary schools stand in greater need of courses dealing with methods, child psychology, the history and philosophy of education, than do the teachers who are engaged in instructing older pupils. Courses for beginners will be provided in the languages, both ancient and modern, as well as advanced courses in the classics. Special method courses will be given for various subjects usually contained in the curriculum of the elementary school.

The work of the Dubuque Extension will help in its own way to bring home to our people throughout the country the fact that the Catholic University and the Sisters College are in no sense local institutions. Their blessings are not confined to any one locality or to any one class of students in the country. Wherever there is a Catholic school, there the mighty and uplifting influence of the Catholic University will be felt, encouraging and inspiring the teachers, providing them with guidance, text-books and manuals of method, lifting the standards, ordering and rendering more effective curricula, imparting courage and self-respect to teachers and institutions and welding all our educational institutions into organic unity. As the Sisters College develops this great uplifting influence will be felt more and more keenly in all parts of the country.

The work begun by the Catholic University has already called into existence many helpful agencies outside of its own direct control. Summer Schools for the Sisters have been opened under Catholic auspices in Milwaukee, Pittsburgh, Omaha, and Chicago, and the summer institutes given in many of the motherhouses and colleges have broadened their scope. This movement has already as-

sumed large proportions and bears eloquent testimony to the desire of our teaching Sisters to perfect their work under Catholic auspices.

Sisters who desire to obtain accommodations while attending the summer session in Dubuque should write to Rev. A. R. Thier, St. Joseph's College, Dubuque, Iowa.

The tuition will be \$25 for each Sister. This entitles the student to admission to all classes which she may be competent to follow. Where fifty or more Sisters come from a single institution, some reduction in tuition according to the number will be given. Application for this reduction should be made to the Dean of the Sisters College, Brookland, D. C., before July 1st.

The session will open on Sunday, July 12th, and close on Friday, August 21st. Lectures will begin promptly at 8 o'clock on Monday, July 13th.

All communities intending to send Sisters to the Dubuque Session of the Summer School are earnestly requested to notify the Dean of Sisters College at the earliest possible date, stating the number of Sisters that they shall probably send. This will greatly facilitate the work of organization, and will enable us to make a proper preparation for the various classes.

THOMAS EDWARD SHIELDS.

## EDUCATIONAL NOTES

There are some kinds of knowledge that become poisonous when administered by the wrong hands, and sex hygiene is among them.

It is hard to believe that this new mischief can be advocated by any one with a practical, as opposed to a theoretical, knowledge of children, or by any one who is aware of the school-class consciousness that always tends to descend to the level of its lower units. A proper sex hygiene cannot be taught as arithmetic or geography are taught. It does not consist in the imparting of facts. It cannot be written down in books, or even talked about in a formal and definite way. Sex hygiene is a matter more of moral than of intellectual consciousness. It comes only from the ceaseless vigilance of parents, from the constant inculcation of self-restraint, and from those wise "words in season" that can never find a place in a school curriculum. No one who can look back upon his own boyhood days and so imagine the effect of a class lesson on sex hygiene, could fail to look upon an experiment of this kind without consternation. If any educational effort of this sort is to be made—and it ought to be made and it is being made—it should not be directed toward the children, but toward the parents. That parents are gravely remiss is true enough, but this is an evil that cannot be remedied by adding a new subject to the school curriculum. Sex hygiene can properly be taught only by parents and guardians. In the hands of others it is a virulent poison. It is far better that it should be untaught than taught wrongly.

*School Board Journal, Dec., '13.*

---

There are, indeed, possibilities of a broader education in the future than the past has yet known. The ten-



dency is stronger today than ever before to psychologize education, to adjust it to the needs, interests and capacities of the child; and as the nature of the child is many-sided, so we may perhaps have an approach toward a many-sided education. The school may thus lay a necessary emphasis on certain factors which the existing civilization minimizes. But even so, studies which are not in harmony with the prejudices of society at any given period will find it hard to secure a place of importance in the curriculum.

The limitations from which education has suffered in the past show, then, the danger of attempting to substitute it for religion. The great strength of religion lies in the fact that it can furnish high ideals and supply the motive power for carrying them out. Thus it can be and has been a great force in human progress. "In the world's history," says an eminent scholar, "no culture, no education, no political training, has been able to rival the mature and ultimate effects of Christianity in humanising society."

Education is an instrument rather than a creative force. Its history shows it to have been the outcome of social and economic conditions. It has been useful in intensifying these conditions, in carrying out existing ideals. But it is doubtful whether it can of itself create the influences by which humanity is to be uplifted; for these we must look elsewhere.

*Pedagogical Seminary, Dec., '13.*

---

Since it is fast becoming the opinion that the classical languages are needed only by those going to college, that subjects which might tend to give cultural background should be taught with a vocational appeal, it becomes the

particular duty of the teachers of English, to whom the cultural work is now largely intrusted, not to narrow but to widen their aim. This does not mean that English teachers in commercial or technical schools should be out of sympathy with the vocational purpose of the institutions in which they are teaching. They should never lose sight of the fact that they have a distinct contribution of a very definite nature to offer. But it does mean that it is to them the community looks, more than to any of the other teachers in the school, for that higher training which brings complete self-expression, development of ideals, and a sane philosophy for the use of leisure. As Aristotle has said, "It is clear there are branches of learning and education which we must study with a view to the enjoyment of leisure, and these are to be valued for their own sake; whereas those kinds of knowledge which are useful in business are to be deemed necessary, and exist for the sake of other things. . . . To be always seeking after the useful does not become free and exalted souls."

It is not enough, then, to look after the immediate training of students going into business. We must extend our imaginations into the future that we may prepare them for the broad requirements of positions that they can hope to enter after they have served their apprenticeship as typewriters, stenographers, and office assistants; and we who are teaching English must ask ourselves what instruction we can give them in the use of literature that will help them to interpret life with a clear vision and, when their work is done, to seek relaxation, not as now in the latest "best seller" or the most thrilling moving-picture show, but in such books as will minister directly to their higher faculties. This means that we must know business, life, literature, music, and the arts.

*English Journal*, Dec., '13.

The teaching profession is one of the most taxing as well as one of the most engrossing of all the professions. It may be compared with the ministry in that it seeks to develop character; with medicine, in that it aims to pre-

serve and restore health; with law, in that it acts as mediator between the public and the schools; with social work, in that it feels the necessity of knowing the home environment of the pupils and social conditions of the city. If this were not enough, the members of this

profession are required to rival the tact of a diplomat; the stern discipline of a policeman; and the reassuring gentleness of a mother. All this is aside from any teaching per se which may be required or any amount of scholarship that may be needed to make the work effective. In the light of these facts, the wonder is not that so few men go into teaching but that any go; not that there are so few first-class teachers but that there are any; not so wonderful that the profession needs holidays and that so many lose their health but that any survive.

Teachers live too much to themselves. They form too much a class apart. They are so prone to become overmuch engrossed in the small details of their

profession that they forget the larger outlook. All teachers can talk about their grade of school; few teachers can talk about education

in a large way. A year or so ago I had a striking example of this limitation. I tried to form an educational club of teachers, but failed. The reason given by all was that they were too busy and that, as we were not teaching the same subjects, there would be no points of common interest. In other words, they were so engrossed with the details of their own small sphere that they had no time to give to a larger vision. . . .

It is unwise to spend much time on details; better slight the non-essentials. It is never wise to be a slave to correcting papers, especially English papers. If the school

will not provide a reader of compositions, the teacher might correct only three out of five. No school has a right to stunt a teacher's growth. . . . Work easily done, without worry, is among the first essentials to the gaining of leisure. If the teacher is to be to the school all that he should be, then he must be a vital, well-rounded personality. . . . It is a vivid realization of what life is and what life means that make for a vital individuality, the only kind of individuality that counts in unconscious tuition, which, after all, is the largest part of any work in the school. It is by the power of suggestion that we accomplish the most for our students. At best, we can give them only a modicum of knowledge. But we can inspire them to live, if we ourselves are vividly alive.

*Pedagogical Seminary, December, 1913.*

Three closely interrelated subjects continue to vex the souls of those persons who are most directly responsible for the education of the young up to the time of their self-dependence and responsibility. During that period of tutelage, from the nurse's arms to independence, the work of true education is one of gradual withdrawal of external government, suggestion, and restraint as the inherent energies of the individual are encouraged, developed, and trained to habits of self-reliance, and according to the recognition and observance of that fundamental principle will education be scientific and successful.

The gradual withdrawal of restraint from the pupil and the constant and increasing appeal to the latent powers within to energize into active self-expression, develops two opposing tendencies in those who are charged with guardianship—the tendency to give undue weight to external control and the tendency to withdraw restraint before the powers of self-government are duly developed. The excessive appeal to external force is

forgetful that the chief factor in the problem is the child's own mind and will. All other elements are quite secondary. Those who would withdraw restraint and guidance unduly, as would some Montessorians, who are more Montessorian than Montessori herself, OPPOSING forget that a child is not a savage animal TENDENCIES born to find its own way and fend for itself by instinct like a new-hatched chick or a bear cub, but is a living immortal soul born into a community with the inheritance of the accumulated wisdom and experience of the ages. The initial observance of wise precepts gives the starting-point to higher exercise. There is no necessity to burn its fingers to learn, as Herbert Spencer would have it, that the fire is hot. That is the doctrine of a bachelor doctrinaire. Wisdom prescribes the judicious middle course, the nice balance of forces. But even in this doctors will differ, because education is a practical art guided by nature and science, like the empiric practice of medicine, in which the wisest physicians may vary, and the child has a good sporting chance to survive in spite of teachers, guardians and doctors.

But the problem of education is complicated by three classes of meddlers, who seek in the name of the public, not to assist those in charge, as the public as MEDDLERS a community benefiting by the education of AND the children have a call to do; not to demand MUDDLERS an adequate return for that assistance, as they have a right to do; but to control, direct, and interfere in every detail of organization, method, and practice of education, which they have neither call, right, nor capacity to do. There are the politicians represented by the colossal humbug in his stride, who is out for votes, the permanent officials, who assume mastership, whereas they are servants out for salaries, and local farmers, manufacturers, shopkeepers, and the rest, who are out for "hands." These all clamor for control, and invade the rights and frustrate the duties of those to whom the con-

trol and direction of education primarily, essentially and predominantly belong. Who are they? The three persons who count for a Catholic are the parent, the teacher, and the priest. The child is related to the state only through the family. As a citizen in the making, the state may exact from the parent the efficient training of the child. In case of failure or distressful inability in the parent it may act *in loco parentis*, and it may strengthen the hands of the parent, but it is no part of its function to teach, and to teach is not within its capacity. As a teacher the state is a meddling incompetent and a usurper.

*The London Universe*, January 2, 1914.



## CATHOLIC TEACHERS WANTED IN NICARAGUA

A request has been received by the Bureau of Education from the Nicaraguan Minister to the United States for assistance in securing teachers from the United States for several institutions in Nicaragua. He desires to secure a director and three professors for the Institute of Granada, and twelve other teachers, at least four of whom must be men, for four model elementary graded schools of about 400 pupils each that the Nicaraguan Government purposes to establish in Managua and Granada. Four of these teachers will be in charge of kindergarten and primary departments, four in charge of intermediate work, and four in charge of the work of the upper grades.

The director of the Institute of Granada will probably be paid a salary of from \$3,000 to \$5,000 per annum. The three professors for the institute must be qualified to teach one or more of the following subjects: English, French, history, mathematics, natural and physical sciences, agriculture, and pedagogy, including particularly school administration and methods of teaching.

Appointments to all the positions will be made for three years, work to begin in May or June, 1914. It is desirable that all the professors and teachers secured be able to read, write, and speak the Spanish language; that they are members of the Roman Catholic Church; and that they have had successful experience in public school work in the United States.

All communications should be addressed to P. P. Claxton, Commissioner of Education.

## CURRENT EVENTS

### THE CATHOLIC UNIVERSITY OF AMERICA

On Tuesday, January 6, the Knights of Columbus formally presented Cardinal Gibbons, Chancellor of the Catholic University, with the endowment fund of \$500,000 for the Catholic University which they have been collecting during the past four years. The presentation was made by the Supreme Council of the Knights of Columbus, which met in the Cardinal's residence, Baltimore, the presentation address being delivered by Mr. Edward Doyle, of Detroit, Mich., chairman of committee on endowment fund. There were assembled for the occasion as guests of the Cardinal the Most Reverend Archbishop Prendergast of Philadelphia; the Honorable Michael Jenkins, Treasurer of the Catholic University; the Right Reverend Bishop O'Connell, of Richmond; the Right Reverend Bishop Corrigan, of Baltimore; Ex-Ambassador to Vienna, Richard C. Kerens, of St. Louis, Mo.; the Very Reverend George A. Dougherty, D.D., Vice-Rector of the Catholic University; the Reverend William A. Fletcher, D.D., Rector of the Cathedral, Baltimore; the Reverend Patrick C. Gavin, Chancellor of the Archdiocese of Baltimore; the Reverend Louis O'Donovan and Reverend Louis R. Stickney, Secretaries to the Cardinal.

The members of the Supreme Council in attendance were as follows: Mr. James A. Flaherty, of Philadelphia, Pa., Supreme Knight; Mr. Martin H. Carmody, of Grand Rapids, Mich., Deputy Supreme Knight; William J. McGinley, of New Haven, Conn., Supreme Secretary; Mr. D. J. Callahan, of Washington, D. C., Supreme Treasurer; Mr. Joseph Pelletier, of Boston, Mass., Supreme Advocate; Dr. E. W. Buckley, of St. Paul, Minn., Supreme Physician; Mr. Thomas J. McLaughlin, of Newark, N. J., Supreme Warden; the Reverend Patrick J. McGivney, of Bridgeport, Conn., Chaplain of the Order. The following Directors were also present: Messrs. George F. Monaghan, of Detroit, Mich.; J. J. McGraw, of Ponca, Okla.; James Maher, of Chicago, Ill.; William F. Fox, of Indianapolis, Ind.; Clarence E. Martin, of Martinsburg, W. Va.; D. J. Griffin, of Brooklyn, N. Y.; W. H. Gulliver, of Portland, Me.;

John F. Martin, of Green Bay, Wis.; John H. Reddin, of Denver, Colo.; W. D. Dwyer, of St. Paul, Minn.; Dr. N. A. Dussault, of Quebec, Canada, and Paul Leche, of Donaldsonville, La.

After the presentation the Cardinal entertained the Supreme Council and Directors of the Order and invited guests at dinner. Addresses were heard from Monsignor Shahan, Bishop O'Connell, Bishop Corrigan, Mr. Joseph Pelletier, of Boston; Mr. Philip S. Hart, of Philadelphia; Very Rev. Dr. Dougherty, Rev. Dr. Fletcher and Father McGivney. Dr. Fletcher read congratulatory letters and messages from members of the Board of Trustees of the Catholic University who were unable to be present, including those of Cardinal Farley, Cardinal O'Connell, Archbishops Glennon, Blenk, Keane and Ex-Senator Kearns, of Salt Lake City.

A fuller account of this magnificent endowment of half a million dollars for the maintenance in perpetuity of fifty scholarships at the Catholic University is given elsewhere in the REVIEW.

#### PUBLIC LECTURES AT THE CATHOLIC UNIVERSITY

The winter series of public lectures at the Catholic University began on January 15, the lecturer, Honorable William H. De Lacy, D.C.L., treating of the Temperance Movement in America. The speaker graphically described the drinking customs of colonial days, and rapidly sketched the growth of the temperance movement from those times until the visit to Congress last month of the Committee of One Thousand Men bearing a petition for the passage of a Prohibition amendment to the Constitution of the United States. The importance of temperance to the nation from a moral and physical, a social and economic standpoint was dwelt upon. A description was given in detail of the individuals and organizations that are foremost in the work in the United States. Especial emphasis was laid upon the important results flowing from the visit to America of Father Theobald Mathew, the Irish Apostle of Temperance, who was shown honor on all sides, the United States Senate voting him the then unusual honor of the privileges of the floor. To the influence of this visit the speaker

traced the formation of the Catholic Total Abstinence Union of America, with its distinct divisions for men, women, juveniles and priests, the whole forming an organization of over one hundred thousand strong.

On January 22 Professor John B. O'Connor, Ph.D., delivered his first public lecture at the University before a large audience. His subject was "The Genius of Sophocles." The remainder of the program follows:

January 9—Exploring and Prospecting in the Congo and South Africa, by R. Dorsey Mohun, F.R.G.S.

February 12—Early Renaissance Architecture, by Fred-eric V. Murphy, A.I.A.

February 19—The Philosophy of Henry Bergson, by Reverend Charles A. Dubray, S.M., Ph.D.

March 5—St. Thomas and Social Justice, by Reverend James Fox, S.T.D.

March 12—The Anti-Intellectual Movement of Our Times, by Reverend Edmund T. Shanahan, S.T.D.

March 19—The Temperance Movement in Europe, by Hon-orable William De Lacy, D.C.L.

March 26—The Celtic Languages and the People Who Speak Them, by Professor Joseph Dunn, Ph.D.

#### ANNUAL STATEMENT OF THE PRESERVATION SOCIETY

The returns from the Society for the Preservation of the Faith among Indian Children for 1913 have been as follows:

From Membership Fees.....	\$11,687.57
From Special Appeal of the Bureau.....	10,514.81
From Marquette League; Chapels, etc.....	6,331.30
From Mass Intentions .....	2,178.00
From Trust Legacies and interest on same.	1,970.00
Total.....	<u>\$32,681.68</u>

While the receipts for the Society for the Preservation of the Faith among Indian Children are, according to the fore-going figures, \$6,462.35 less for 1913 than for the previous year, still this is not due to a failing interest in Indian missions on the part of the clergy and the laity of the country. Rather

has their interest in missions, as measured by financial returns, grown. The decrease is accounted for by the withdrawal of Bishop Currier and Father Hughes from the work of collecting and establishing the Preservation Society. Bishop Currier's withdrawal is permanent because of his elevation to the episcopacy, but Father Hughes' withdrawal is only temporary and was due to the calls of necessary work at the office and in mission field during all but one month of the past year. From the financial report, therefore, it will be seen that interest in the missions is increasing.

The needs of the missions have not decreased. The cost of living even the simple life of the missionary still exists for the 170 Priests and 400 Sisters as well as for the 6,000 children in our Catholic boarding schools. We confidently trust that the friends of the missions will continue to support this necessary and necessitous work, and that the appeal in person of the Bureau lecturer will not be required.

WM. H. KETCHAM,  
*Director Bureau C.I.M. and  
President Preservation Society.*

#### VISUAL INSTRUCTION IN MORALS

The appointment of Mr. Milton Fairchild, of the National Institution for Moral Instruction, as a Special Collaborator in Moral Instruction of the United States Bureau of Education has called attention to a novel movement for the teaching of morality in the schools. The National Institution for Moral Instruction, with headquarters in Baltimore, Md., has devised a plan for visual instruction in morals, with Mr. Fairchild as their lecturer. In an interview with a representative of THE CATHOLIC EDUCATIONAL REVIEW the latter has stated that the Institution for Moral Instruction is not attempting to place in the schools the old type of moral instruction which endeavored to base decisions as to right and wrong conduct on natural considerations alone and thereby began training the children to think of morals as having no religious basis. "We believe," he said, "that for most people morals always did and always will have a religious basis, and it is this old morality which we are teaching, implying but not stating the religious basis,

trusting that for each child its own home and its own church would construct the religious basis. All of the lessons are completely formulated so that they may be examined by any one at any time." The following are directors of the institution: Bernard Nadal Baker, Baltimore, Md.; Edward F. Buchner, Johns Hopkins University; Nathaniel Butler, Chicago University; Philander P. Claxton, United States Commissioner of Education; William M. Davidson, Superintendent of Schools, Pittsburgh, Pa.; A Caswell Ellis, University of Texas; Milton Fairchild, National Institution for Moral Instruction; J. M. Finney, M. D., Johns Hopkins Hospital; Robert Garrett, Baltimore, Md.; Henry Barton Jacobs, M. D., Baltimore, Md.; Henry Churchill King, Oberlin College; E. C. Moore, Harvard University; Arthur O. Norton, Wellesley College; M. V. O'Shea, University of Wisconsin; Thomas Nelson Page, U. S. Ambassador to Rome; W. W. Phelan, University of Oklahoma; Richard R. Price, University of Minnesota; William S. Small, Washington, D.C.; David Snedden, Mass. State Commissioner of Education; Archibald H. Taylor, Baltimore, Md.; Charles H. Torsch, Baltimore, Md.; James H. Van Sickle, Superintendent of Schools, Springfield, Mass.; Mary Emma Wooley, Mount Holyoke College; A. Duncan Yocum, University of Pennsylvania.

#### SUMMER SESSION OF SISTERS COLLEGE AT DUBUQUE

The Summer Session of Sisters College, Dubuque Extension, will be inaugurated this summer on July 12, and will continue for a period of six weeks, closing on August 21. The Extension Session will be held at St. Joseph's College, Dubuque, Iowa, and will be under the auspices of the Sisters College of the Catholic University. Professors of the regular staff of the University have been engaged for courses and they will have the cooperation of nine professors of St. Joseph's College and some special lecturers. The details of the courses to be offered have not yet been announced but they will follow along lines similar to those of the Summer Session to be held at the University in Washington.

#### TRINITY COLLEGE NOTES

Trinity College resumed work on January sixth with a full and prompt attendance at all classes. On the 14th Dr. Thomas



B. Lawler of New York, a member of the firm of Ginn and Company, gave an illustrated lecture on Japan. For two hours he held the close attention of his audience by a series of unusually fine views and the easy description, history, and anecdote of a traveller familiar with every phase of the Japanese people and their country.

Considerable notice has been given in Catholic papers to the resolutions adopted by the Student Government Association of Trinity College regarding condemned plays and dances and immodesty in dress. The resolutions were adopted at a meeting held in late December and were published by the *Washington Post* during the holidays. Since then the faculty and students have received congratulations and encouragement from earnest men and women all over the country who are working for the betterment of the stage and of social life. It is of course well understood that the study of doubtful plays has not been made by the students themselves; they have only accepted the dicta of competent judges and resolved to stand by them in shunning such performances. They depend for their knowledge of plays, present and forthcoming, on the lists published by the Washington Truth Society, the Public Morals Committee of the American Federation of Catholic Societies, and a committee in New York City, working under the direction of the Jesuit Fathers who edit "America." All these gentlemen have advice also from members of the dramatic profession, who view plays not from the standpoint of Catholics, but of persons simply interested in the purifying of the stage. There is a list of thirty-one plays which all agree in condemning. The selection of forms of dancing which Catholics must condemn is a simpler matter; yet there is frequently wide divergence of opinion concerning certain plays and dances even among good people.

In the meantime the minds of Trinity College students are safely set upon the semester examinations which take place the last week of January. When that ordeal is over, the annual retreat for the students will be given by the Rev. T. J. Shealy, S. J., of the Manresa House of Retreats, New York, from January 27-31. Many old students will take the occasion of making the retreat for a visit to the College.

## NEWS OF PROGRESS OF CATHOLIC COLLEGE

From a letter of the Reverend Hugh P. McPherson, D. D., President, in the *Halifax Chronicle*, we learn that the past year has been one of progress and advance for St. Francis Xavier's College, Antigonish, Nova Scotia. The number of students has increased to such an extent that at present the residential buildings are quite full and a number of the students have been obliged to take living accommodations in the town. Several new professors have been added to the staff. The Reverend James Boyle, after an absence of four years at Louvain University and the Urban College, Rome, has returned to the College. The Reverend R. K. McIntyre, B. Sc., who was temporarily absent pursuing studies at the Catholic University of America, has resumed his professorship in the department of Chemistry. Professor Kennedy, first-class honours man of Trinity College, Dublin, was at the beginning of the present year appointed to the Chair of Modern History and English Literature. Professor Kennedy is well known as a specialist on the former subject. Mr. H. P. W. Smith, Pembroke College, Oxford, a distinguished honours man in Classics and Ancient History, has also been appointed to the Chair of Classics. He will begin work in 1914.

"Probably the most important event of the past year" Dr. McPherson writes, "was the meeting of our Alumni in May last, when it was unanimously decided to open a campaign for a fuller endowment. It was said some centuries ago in connection with the great University of Paris that what made it powerful, nay formidable, was its poverty. Unfortunately or otherwise, Education was not "Carnegieized" in the Middle Ages, and nowadays the only persons to whom the poverty of an educational institution appears formidable are those who have to manage its affairs. Plans are being prepared for the opening in the near future of this campaign. Great encouragement has already been received from unexpected and almost unforeseen sources—encouragement which we feel will not be lost upon the many generous, faithful and tried friends of St. Francis Xavier's."

## NEWS NOTES

The "Educational Directory" for the year 1913-14, containing lists of State school officers, city school superintendents in all cities and towns in the United States of over 4,000 population, county, township, and district superintendents, presidents of colleges and universities, principals of normal schools, summer school directors, educational associations, etc., has just been issued for free distribution by the United States Bureau of Education. The directory, a book of 160 pages, contains all changes reported to the Bureau to November 8, 1913, and represents the very latest available information with regard to school officers and school agencies.

The list of city school superintendents gives the name of the officer, his term of office, date of original appointment, date when his present term expires, and the salary he receives. In the case of the county, township, and district superintendents, only the name of the official and his county headquarters are given.

Many new features appear in this year's directory. With the various State superintendents are given the State supervisors of rural schools, inspectors of high schools, and other State school officers. There is a list of officers of State boards of education, officers of State library commissions, boards of trustees of universities and colleges, presidents and deans of schools of theology, law, medicine, dentistry, pharmacy, and veterinary medicine. Whether a college is "co-ed" or not is carefully indicated.

Schools for the blind and schools for the deaf are represented by the name of the superintendent. There is a list of schools for the feeble-minded, directors of schools of art, and directors of museums. The list of summer school directors contains the probable date of the 1914 session.

To the list of educational associations is added that of boards and foundations and church educational boards and societies. Superintendents of Catholic parochial schools are listed, as are also Jewish educational organizations, international associations of education, meetings of State teachers' associations, mothers' congresses, and State federations of women's clubs. A list of educational periodicals is appended.

There are 14 fewer medical schools in the United States than there were a year ago; 1,200 fewer persons studied medicine in 1913 than in 1912; and there was a decrease of 500 in the number of medical graduates, according to figures compiled at the United States Bureau of Education.

The reduction in the number of medical schools is part of a steady movement for improved medical education that has been going on for the past 8 or 9 years. The American Medical Association, the various State medical societies, and other agencies, have aroused public opinion to such an extent that 79 medical colleges have either merged with other institutions or ceased to exist, and the standard of medical training has been raised considerably. Of the 101 medical schools now listed at the Bureau, 53 are requiring one or more years of college work as a prerequisite to entering upon the study of medicine. State examining boards in North Dakota, Iowa, Minnesota, Colorado, Indiana, South Dakota, and Kentucky have introduced regulations, in most cases to be made effective within a year or two, providing that every applicant for a license to practice medicine shall have studied two years in college, after a four-years' high school course, before even beginning medical training. A similar requirement covering one year of college work will soon be enforced by the State boards of Connecticut, Kansas, Utah, Vermont, Pennsylvania, and California.

An interesting feature of the statistics is the part played by women. Although the total number of medical students has decreased, the number of women studying medicine has increased. In 1912 there were 18,451 medical students, of whom 712 were women; in 1913 there were 17,238 students, of whom 835 were women. Only 70 women graduated this year, however, as compared with 142 in 1912.

PATRICK J. McCORMICK.

## REVIEWS AND NOTICES

**The Montessori Manual**, by Dorothy Canfield Fisher. Chicago: The W. E. Richardson Company, 1913, pp. 126.

In this little manual Dr. Montessori's teachings and educational occupations are arranged in practical exercises or lessons for the mother or teacher. The treatment throughout is concrete and detailed rather than philosophical, which renders the book peculiarly adapted to the needs of mothers who have not had a training along the lines of modern educational science. It is designed to meet the needs of the child's life between three and seven years of age. The book will prove a valuable aid to the movement of home education which is just now attracting the attention of educators throughout the world.

In a work of this character no one should expect to find a philosophical discussion of the Montessori method or of the principles which underlie it. Nevertheless, some of the underlying principles of Dr. Montessori's method stand out so conspicuously that no one could fail to recognize them. These are pointed out in the introductory chapter. The first of these principles is that since no two children are alike, no two should receive the same treatment. Class recitations are accordingly banished. Of course this is an easy matter in the home where the mother is the teacher and there are only one or two children to be instructed. Dr. Montessori has shown how this may be accomplished even with a considerable number of children. The key to her method is self-education.

A second principle that may be discerned running through all the exercises is that the child is governed by his interest and the teacher's interest is expended in developing interest instead of directing and controlling the work directly. This is a principle of the utmost importance not only for the infant but for the pupil during the entire educational process. It is not enough to see that the child abstains from evil and performs the required good action, he is not properly taught until his desire is reached. The pagan may coerce, but the Christian must lead. This principle is conspicuous in the teaching of the

Master and will recall at once such statements as "Put up again thy sword into its scabbard," and "Amen, amen, I say unto you, you cannot come unto Me unless it be given to you by My Father who is in Heaven." The teacher's task is not accomplished until he brings the child's desires into conformity with Divine Law. If he fails of this, no matter what external conduct he may secure, his work is a failure.

Miss Fisher states the above principle as follows: "The central idea of the Montessori system, on which every smallest bit of apparatus, every detail of technic rests solidly, is a full recognition of the fact that no human being is educated by any one else. He must do it himself or it is never done. The learner must do his own learning, and this granted, it follows naturally that the less he is interfered with by arbitrary restraint and vexatious, unnecessary rules, the more quickly, easily and spontaneously he will learn. Every one who wishes to adopt her system, or to train children according to her methods, must learn constantly to repeat to himself and to act upon, at every moment, this maxim, 'all growth must come from a voluntary action of the child himself.'"

One should not jump at the conclusion, however, that the child is undirected in the Montessori system. On the contrary, the direction is rendered infinitely more effective because it is given in accordance with the laws governing the processes of the child's mental unfolding.

The exercises besides developing spontaneity and self-helpfulness in the children, can scarcely fail to develop thoroughness, keen sense-perceptions, and splendid muscular co-ordinations.

The Montessori apparatus "is made up of devices and inventions which are intended, first, to stimulate the little child's natural desire to act and learn through action; second, to provide him with action which shall give him a better control of his own body and will-power; and third, which shall lead him naturally from a simple action to a more difficult one." It may also be said that the apparatus, while designed to meet the child's play instinct, is at the same time calculated to lead the child to the desire and the ability to perform real and useful tasks.

Miss Fisher tells us that a child who has played with water



as directed by the Montessori method for half an hour a day during a month or two will spill water from his glass at table or be untidy in the use of his spoon just as infrequently as the ordinary adult. He has learned his trick and he has had a great deal of fun while he was learning it. His mother finds that he takes no more pleasure in being "messy" over his meals than she does, and as soon as he is able to avoid accidents at table, will have presentable table manners.

Again we are told that a child who is being trained in the Montessori system should, as soon as possible, begin to share in the work of the household. If he is provided with a small broom and dustpan, there is no reason why he should not keep his room fresh and clean, nor why he should not clean up any litter of paper or dirt which he may make in the course of the day. Setting the table is pointed out as a singularly good exercise for the child. "As he learns in the Montessori exercises, mastery over his muscles, he can be trusted with china or glass at four and five years of age, which an untrained child of ten or eleven would be almost sure to break."

Those familiar with modern education will recognize without difficulty the patent fact that many of the individual Montessori exercises have long been known and practiced in primary classrooms in various parts of this country. The value of the Montessori method is largely the systematizing of exercises previously known, the bringing out of the underlying principles, and shaping the whole process towards definite and useful ends. This in no way derogates from Dr. Montessori's claim to recognition for her contribution to educational method.

THOMAS EDWARD SHIELDS.

*Out of Shadows into Light*, by Rev. Charles J. Callen, O.P. Baltimore: John Murphy Company, 1913; pp. 93. 50 cents.

This neat little volume is worthy of no little praise. It is well planned and presented in an attractive form. Unlike many other books of devotional reading, this short treatise deserves our praise not merely for its appearance and subject-matter. Behind all this, there dwells a spirit, which warms the heart and instructs the intellect of the reader. As the Venera-

ble Cardinal says in his introduction, "Into it, the author has injected, such a warmth of feeling, such genuine earnestness that the subject comes to the reader with the charm of eloquence and the persuasiveness of an irresistible unctio'n."

In an age when science, without God, holds such a widespread supremacy and has led so many into the prevailing condition of doubt and unrest, a volume like "Out of Shadows into Light," should prove to be a key to the rich treasure house of revealed truth. To those of the household, who already have access to the treasures and to those, who are still groping in the "encircling gloom," Father Callen has, in this booklet, done a real service.

LEO L. MCVAY.

**Lexikon der Pädagogik; im Verein mit Fachmännern und unter besonderer Mitwirkung von Hofrat Professor Dr. Otto Willmann, herausgegeben von Ernst M. Roloff, Zweiter Band: *Fortbildung bis Kolping*. B. Herder, Freiburg, St. Louis, \$3.80.**

Volume II in this Catholic encyclopedia of education is singularly rich in articles on timely subjects in the educational field. Among them may be mentioned those on manual training, the industrial and continuation schools, health and health instruction, the sex problem, geography, geometry, Greek and catechetical instruction. They are all especially enlightening as to the status of these problems and subjects in Germany where in so many respects greater advances have been made with them than elsewhere. All of the articles are signed and are, for the most part, contributions of specialists. The Catholic teacher will be edified by the inspiring contribution of Bishop Knecht on Jesus Christ as the Model of teachers and instructors, and by the wholesome tone in the many articles on child nature and characteristics. He will be gratified to have from Catholic scholars appreciations of such figures as Froebel, Herbert, and Kant, as well as of Catholic educators of the past like Gerson, Hugh of St. Victor, and Ignatius Loyola. Most of the articles are well supplied with bibliographies and the index to the subjects is well arranged. The index to the contributors is not as serviceable as it might be. It is a continuation of the list in volume I and contains only the

names of those who did not appear on the list of the former volume. A better arrangement would be to print the entire list of contributors to the volume, for if the present plan is followed for the remaining volumes it will be difficult to locate the place where a writer first appears and a task to learn anything about him.

PATRICK J. McCORMICK.

**How New York City Administers Its Schools: A Constructive Study,**  
by Ernest C. Moore. World Book Company; Yonkers-on-Hudson, New York, pp. 321.

A study of the administration of a great city system of schools, such as that of New York, when thorough and unbiased, must be of real value and interest to schoolmen and the public generally. The conditions of a large municipal system, although in some respects peculiar to itself, have many points in common with those of smaller communities, and there is no doubt of the influence of the larger on the smaller systems. The present work is a study in the efficiency of the administration in New York and was prepared as a report for the Committee on School Enquiry of the Board of Estimate and Apportionment of that city. The editor of the series of which this book is the first, says that "the committee, for reasons of its own, 'rejected' Professor Moore's report;" and after reading it, one is not surprised that they did, although the reasons the committee had may not be entirely nor accurately surmised.

The author believes that "the method by which New York administers its schools is that of the paralyzed arm." The present "condition of affairs is an accumulation of ill-considered laws and regulations, a service-defeating division of power and responsibility such as is bound, if it continues, to destroy the educational welfare of the city. A reorganization of the present system of financing and administering the public schools of New York is imperative." Without doubt he shows, and very clearly, that the powers originally confided to the Board of Education by the city charter have been gradually assumed by other agencies and especially in the expenditure of funds for sites, equipment and maintenance, and that these should be restored to the Board for the ready and efficient administration

of its affairs. His contention also that there is needed a clear definition of the law that controls the relation of the fiscal departments of the city and the Board of Education seems to be well supported. There is, however, an impression given from the first chapters of the report that the writer had in the process of his investigation a definite thesis to prove, and was not inclined to admit that the complex situation which has arisen in New York had any good reasons for its existence, or that its defects and shortcomings had resulted from any efforts in the right direction, as, for instance, efforts towards greater systematization. Such an impression prevents one having full sympathy with the spirit of the criticism or the method of the report, however just the body of the criticism may be, or however excellent the intention of the writer that his effort be of a truly constructive nature.

PATRICK J. MCCORMICK.